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The Outlook of Missions

VOLUME XVI

FEBRUARY, 1924

NUMBER 2



REV. JAMES I. GOOD, D.D., LL.D.
President of the Board of Foreign Missions, 1893-1924

DIRECTORY OF OUR FOREIGN MISSIONARIES

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan, China and Mesopotamia, five cents for the first ounce and three cents for each additional ounce or fraction.

JAPAN		
Date of Arrival	Name	Residence
1883.	Rev. Jairus P. Moore, D.D.	Sendai
1887.	Rev. David B. Schneder, D.D., and wife.	Sendai
1892.	Rev. Henry K. Miller, D.D., and wife.	Tokyo
1895.	Rev. Christopher Noss, D.D., and wife.	Sendai
1896.	Rev. Paul L. Gerhard and wife.	Sendai
1900.	Rev. Allen K. Faust, Ph.D., and wife.	Sendai
1901.	Miss B. Catherine Pifer.	Tokyo
1905.	Rev. William G. Seiple, Ph.D., and wife.	Sendai
1905.	Miss Mary E. Gerhard.	Sendai
1906.	Rev. Elmer H. Zaugg, Ph.D., and wife.	Sendai
1907.	Miss Kate I. Hansen.	Sendai
1907.	Miss Lydia A. Lindsey.	Sendai
1911.	Rev. Carl D. Kriete and wife.	Yamagata
1913.	Rev. Ezra H. Guintler and wife.	Sendai
1914.	Rev. Alfred Ankeney and wife.	Aomori
1915.	Rev. Paul F. Schaffner and wife.	Wakamatsu
1916.	Prof. F. B. Nicodemus and wife.	Sendai
1917.	Prof. Oscar M. Stoudt and wife.	Sendai
1918.	Rev. Dewees F. Singley and wife.	Morioka
1918.	Miss Mary E. Schneder.	Sendai
1919.	Rev. Frank L. Fesperman and wife.	Yamagata
1919.	Mr. Arthur D. Smith and wife.	Sendai
1920.	Rev. W. Carl Nugent and wife.	Wakamatsu
1920.	Rev. I. George Nace and wife.	Sendai
1920.	Miss Catharine L. Nau.	Sendai
1921.	Mr. George S. Noss and wife.	Sendai
1921.	Miss Helen I. Weed.	*Kobe
1921.	Miss Gertrude E. Pamperrien.	*Kobe
1922.	Miss Helen E. Otte.	Sendai
1922.	Rev. Gilbert W. Schroer and wife.	Sendai
1922.	Miss Anrelia Bolliger.	*Kobe
1923.	Miss Mary V. Hoffheims.	Sendai

CHINA

1900.	Rev. William E. Hoy, D.D., and wife.	Yochow City, Hunan
1905.	Rev. Paul E. Keller and wife.	Changsha, Hunan
1906.	Rev. J. Frank Bucher and wife.	Shenchowfu, Hunan
1906.	Prof. Horace R. Lequear and wife.	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife.	Yochow City, Hunan
1908.	Miss Alice E. Traub.	Yochow City, Hunan
1908.	Dr. William F. Adams and wife.	Yochow City, Hunan
1910.	Miss Rebecca N. Messimer.	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife.	Yungshui, Hunan
1913.	Miss Gertrude B. Hoy.	Yochow City, Hunan
1914.	Prof. Karl H. Beck and wife.	Shenchowfu, Hunan
1914.	Miss Helen B. Ammerman.	Yochow City, Hunan
1914.	Miss Elizabeth J. Miller.	Shenchowfu, Hunan
1914.	Miss Mary E. Meyers.	Yochow City, Hunan
1916.	Miss Marion P. Firor.	Yochow City, Hunan
1916.	Rev. J. W. Owen and wife.	Yochow City, Hunan
1917.	Miss Esther I. Sellemeyer.	Shenchowfu, Hunan
1917.	Miss Minerva Stout Weil.	Shenchowfu, Hunan
1917.	Prof. George Bachman.	Yochow City, Hunan
1919.	Rev. George Randolph Snyder and wife.	Shenchowfu, Hunan
1919.	Rev. Sterling W. Whitener and wife.	Yochow City, Hunan
1920.	Miss Ruth F. Snyder.	Yochow City, Hunan
1920.	Mr. Clarence E. Heffelfinger.	Shenchowfu, Hunan
1920.	Miss Anna Katherine Zierdt.	Shenchowfu, Hunan
1921.	Miss Sarah R. Moser.	Yochow City, Hunan
1922.	Rev. Jesse B. Yaukey.	Yochow City, Hunan
1922.	Rev. Hesser C. Ruhl and wife.	Yochow City, Hunan
1922.	Dr. William M. Ankeney.	Shenchowfu, Hunan
1922.	Rev. Louis C. Bysted and wife.	Shenchowfu, Hunan
1922.	Miss Erna Flatter.	Shenchowfu, Hunan
1922.	Miss Sara E. Krick.	Yochow City, Hunan
1922.	Mr. Ethelbert B. Yost.	Shenchowfu, Hunan
1923.	Miss Irma R. Ohl.	*Nanking
1923.	Miss Mildred Bailey.	*Nanking
1923.	Dr. J. Albert Beam and wife.	Yochow City, Hunan
1923.	Miss Ina V. Long.	Yochow City, Hunan

MESOPOTAMIA

1924.	Rev. Calvin K. Staudt, Ph.D., and wife.	Baghdad, Mesopotamia
	*At Language School.	

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

For Jehovah taketh pleasure in His people; he will beautify the meek with salvation.
—Psalm 149:4

'Tis Love! 'tis Love! Thou died'st for me!
I hear Thy whisper in my heart!
The morning breaks, the shadows flee!
Pure, universal Love Thou art.
To me, to all Thy heart doth move,
Thy nature and Thy name is Love.

“If modern men and modern thought miss God's sunrise, it will not be for lack of opportunity, nor for the vision of the morning in the vivid realization of what the reality of the religion of Jesus is and can accomplish. 'I am the light of the world: he that believeth on me shall not walk in darkness, but shall have the light of life.'”

Most glorious is this relationship between God and man, so close, so precious, so dear that while we cannot see the shining gates of heaven, we can hear the songs of the angels, and while we cannot touch the robe of Christ, we can be wrapped in His garment of righteousness.

—FLOYD W. TOMKINS.

“No answer comes to those that pray, and idly stand
And wait for stones to roll away at God's command;
He will not break the binding cords upon us laid
If we depend on pleading words, and will not aid.”

God's leading is none the less real because it comes to us in quiet ways, and seems just the natural activity of our minds. His work in nature is through its operations, not over them, and in our lives He works within our spirits. We are constantly erring in our search for some external leading of God.

—ROBERT E. SPEER.

Yes, work is the greatest and most permanent blessing of life. There, amongst all the great movements of nature and of the other creatures upon earth, is man, who goeth forth to his labor in the morning, eager and reso-

lute, and who returns from his labor in the evening, tired but thankful. Something attempted, something done, he has earned his night's repose; you can find nothing better on earth for a man than that.

No mere critic can understand the Bible. No word-chopper can preach the Bible. No murderous grammarian that thinks by taking off letter by letter he can get at the meaning will ever reach the genius of any revelation given from the heavens.

—JOSEPH PARKER.

“God the loving Shepherd
Still His flock shall lead
By the tranquil waters
Through the dewy mead;
For His tender mercies
Ever shall endure
And each generation
Find His promise sure.”

Great is the Lord, among the echoing hills
His stormy winds chanted the glad refrain.
Great is the Lord, His might creation fills from
age to age; in endless praise the Lord of Hosts
shall reign. Great is the Lord; so sang the
mighty sea; so sang the torrent free; its
foaming plunge with giant voice prolonged the
joyous sounds.

Waiting upon God will give thee ample
strength to keep pace with the swiftest and
most exacting circumstances. Waiting upon
God will give thee power to go slowly on a
tedious road, because when thou art walking
the bleak, cold way, thou shalt walk it in the
wonderful companionship of thy God.

—J. H. JOWETT.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched:
That what began best, can't end worst,
Nor what God blessed once, prove accurst.
—ROBERT BROWNING.

The Prayer

O MOST merciful Father, look upon our weakness, and gird us with Thy strength. Aid us to put aside the pride and the passion of our hearts, and to cry out to Thee for mercy and forgiveness. Amen.

The Outlook

VOLUME XVI
NUMBER 2
FEBRUARY, 1924

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

Addresses Delivered at the Funeral of the sainted James J. Good, held in Heidelberg Church, Philadelphia and Calvary Church, Reading, January 26, 1924

SERVANT OF GOD, WELL DONE

By Rev. Allen R. Bartholomew, D.D.

GOD never makes a mistake in His choice of workers. He finds them in places and selects them at times in a way that passeth understanding. At one time He chooses a shepherd of the flock (David), then He calls a man from the plow in the field (Amos), and later He summons a gatherer of taxes (Matthew), and they all obey His voice and follow where He leads.

How real have been the leadings of Providence in the life of our dear friend and companion in the service of the Lord! He began his ministry as a pastor, then he became the President of the Board of Foreign Missions and later on a Professor in a School of Theology. In all these spheres of influence he was approved of God, "a workman that needeth not to be ashamed." As a pastor he won the hearts of his flock. As a professor he held the esteem of all his students. But nowhere did his varied talents exert a greater influence than in the realm of world-wide Missions.

For thirty-one years this man of God stood in the forefront of our missionary work. His was a unique entrance into the circle of our Board of Foreign Missions. He had not served any apprenticeship as a member of the Board, but at its very first meeting after his election by the General Synod in the year 1893 we chose him as our President. And what a wealth of faith, wisdom, patience, devotion and zeal he brought to his high and sacred position in the Church of his Fathers! His soul was all aflame with the sublime passion of winning the world

to Christ. Of all the men I have ever known there is no one to whom I can more truthfully apply the tribute paid to His Master, "He went about doing good." He was untiring in his labors. He spent and was spent. He knew little of the gospel of relaxation. His was a literal fulfillment of the words in the book of Ezekiel, "They shall sever out men of continual employment." This angel of the Church did not shrink from hard tasks. He was ever ready to dare and to do.

For the past five years his whole spirit and soul and body were rapt up in a self-sacrificing ministry to the stricken pastors and people of our own household of faith in war-smitten Europe. Only the recording angel in heaven can tell of his unceasing labors in gathering funds and clothing for the needy and bringing comfort and joy by letters of sympathy and by personal visitations to Poland, Bohemia, Hungary, Austria and other devastated countries. Perhaps I should not say it, but I wonder whether the name and influence of Dr. Good today is not as great, if not greater, in Europe than in our own country. The letters that he and I are receiving in thankful acknowledgment of the gifts our Board is sending, and it is all due to his constant appeals in the churches, make me believe that he will continue to live in hearts yet unborn, for the good that men do shall live after them.

Words derive their significance from the circumstances under which they are spoken. The last words of our friends

should be studied in the shadow of death. And here we are treading on holy ground. It was my privilege, with a few other brethren, of listening to the final message of this apostle of Jesus Christ, by the will of God. Last Monday he spoke at the Ministerial Association of the Reformed Churches of the city and vicinity. The burden of his remarks was the Student Volunteer Convention at Indianapolis and the Foreign Missions Conference at Atlantic City, both of which he had recently attended. I never saw him enthuse so much over any other religious gathering. Evidently it was a new mountain top experience in his life. He had caught a vision of the thousands of young men and women in training for service on the foreign fields. He had heard again, beside the sea in no uncertain tones, of the vast unoccupied areas in the non-Christian world. How earnestly he told us of these oncoming forces, ready and willing to possess the Gospel-barren lands for the Lord. His final message to us was, and I pray God that through me it may reach the Church, "Here is a challenge that the Church must meet." I lay this solemn challenge upon your hearts for I know that the voice that spoke them is now silent in death.

Have you heard that the text of his sermon last Sunday morning in the First Presbyterian Church in the city of Reading, where he grew up into manhood, was "We Would See Jesus"? Need I tell you that there are one billion souls for whom the Christian missionary forces in the world are praying and giving and working that these may see Jesus in all His beauty and worship Him as their Saviour? Will you not join me in making a pledge over the precious remains of our fallen leader that as the Lord will give us grace to go and help and pray we will help Him to open the eyes of the blind that they, too, may see Jesus?

Ah! there is another word of my long-loved friend which I hope the Church will make it unnecessary for the next President of the Board of Foreign Missions ever to utter. I know the pang it gave Dr. Good to ask the question from a sheer sense of duty. You must know

of the great needs of our Missions in Japan and China. You should know how hard it is for the Board to supply them. Constant shortage of funds has led the Board, some years ago, to pass an almost adamantine action. It reads something like this: "Resolved, That we will not send out any missionaries, except to fill vacancies, unless the Church will provide the funds." Now the question that our beloved President would invariably ask me when I proposed the names of candidates eager for appointment, "Are there any vacancies?" Why did he unconsciously ask me the question? I need not tell you. *Vacancies!* God have mercy upon us in the midst of the deafening appeals that are ringing in our ears if we fail to heed them.

"Oh Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing—
One soul should perish, lost in shades of night."

Brethren in the Ministry! You need not to be told of the love that Dr. Good carried in his heart for the Church of Jesus Christ. He incarnated the ministry of reconciliation in his life and made it attractive to young men. How many ministers in our own and other churches will rise up and bless him for making possible their entrance into the Christian Ministry. One reason why so many of the young men who have been under his influence, as pastor and professor, are offering themselves for foreign service is because they have been told that it is the most important and heroic of all callings. One of the sweetest joys that can come to a pastor is the thought that he has been instrumental in leading young men and women to engage in the work of building up the Kingdom of the Lord in the hearts of men. Dr. John R. Mott defines the work of a pastor by declaring that "he is as much under obligation to raise up a ministry for the next generation as he is to raise up a Church membership for the next generation."

At a conference of 300 theological students held some years ago, 150 of them had been influenced to enter the Christian Ministry by the personal work of pastors. We can, therefore, accept it as a fact that, "There is one key to the supply of students for the ministry, and that is, the ministry itself." "Enlarger of the Empire" (*Mehrer des Reiches*), is a title of highest honor which the Germans gave only to a few of their greatest warriors and statesmen. The Christian minister should aspire to no higher distinction than that of winning by a long life of faithful recruiting work the right to the title of "Enlarger of the Kingdom." Truly, our dear Dr. Good was a recruiting servant of Christ, and he deserves the title, "Enlarger of the Kingdom."

Alas! the place that knew him, shall know him no more! He has gone from

us and we remain to mourn his loss. We can never forget him. We shall miss him for many a long day. There is a vacant chair at our Board meetings. There is a voice whose charm we shall hear no more. There is an absence of a presence who always brought the cheer of good will.

Like a tired child at eventide, he laid down on his bed to rest and fell on sleep from which none ever wakes to weep. In the dawn of the last morn he found himself in the Temple of Heaven, and methinks I can hear him shout with the voice of triumph—"Awake up my glory: awake psaltery and harp: I myself will awake early." God grant that "The afterglow of his devoted life, Will lead others to do and dare for Christ, And win for Him, through darkness, pain and strife."

A BROTHER BELOVED

By Rev. Rufus C. Zartman, D.D.

"Our brother, dearly beloved, and fellow-laborer." Philemon 1.

In 1881, in Tiffin, Ohio, forty-three years ago, I became acquainted with Dr. James I. Good. Since 1890, for a period of thirty-four years, I knew him intimately, and with increasing admiration, honor and love. He was "our brother, dearly beloved, and fellow-laborer."

I want to place on his casket a wreath—not of flowers nor laurel, but of esteem and affection—a wreath fashioned out of choicest and most relevant Scripture passages:

"A man of God"—"A just man and one who walked with God"—"A wise man, endowed with knowledge"—"He did justly, and loved mercy, and walked humbly with God"—"A man full of faith, and of the Holy Ghost"—"A man of honest report, full of the Holy Spirit, and of wisdom"—"A devout man and one that feared God, who gave much alms, and prayed to God always"—"Our brother, dearly beloved, and fellow-laborer"—"A faithful and beloved brother"—"A beloved brother and faithful minister in the Lord"—"A

faithful minister of Christ"—"The man of God, thoroughly furnished unto all good works." For him "to live was Christ, and to die is gain"—He is absent from the body, but at home with the Lord. He has fought the good fight; he has finished his course; he has kept the faith, and for him is laid up a crown of righteousness—For him is the Master's plaudit—"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Dr. Good was pre-eminently a pastor and served in that capacity thirty years; he had three pastorates. The first was of two years in York; the second was of thirteen years in this church, and the third of fifteen years in Calvary Church, Reading. I am to speak of his fruitful pastorate in this church. I esteem it a privilege and a pleasure.

Dr. Good came to this church as pastor in September of 1877, and left it in October of 1890. The congregation was small, discouraged, disrupted, torn and badly in debt. A little frame chapel then

stood on this site. The church had had two quarrels and many of its best members had withdrawn and joined elsewhere; but those who remained had two valuable assets—viz., faith and prayer. The membership numbered sixty; they were contributing fifty dollars a year to benevolence and \$1000 to congregational expenses. Dr. Good remembered the divine injunction—"Be watchful, and strengthen the things which remain, that are ready to die." He strengthened the Sunday School, the Mite Society, and an Adult Bible Class which was in charge of a spirit-filled Elder. These were his three working forces by which he soon began to achieve. He was here only a little more than a year when he visited Palestine and Europe; he was gone half a year. He came home full of interesting information and began a long series of Sunday night lectures on his trip abroad; his ability to utilize such information was unique and most effective; this brought him crowds of hearers; many who had left the church came back and boosted and Heidelberg began to flourish. In four years a large church edifice became a necessity. The result was this handsome and commodious building. Sir Christopher Wren designed St. Paul's Cathedral in London. When you are in it they tell you to look around and behold the monument of Sir Christopher Wren. Today I say to all of you—for a monument of Dr. Good look around you and behold this splendid edifice. When Dr. Good left Heidelberg in 1890 it had 700 members, a large Sunday School, and was contributing \$950 a year to benevolence and \$9500 to local expenses.

Some of the factors which Dr. Good used very effectively in this church were these—good, simple, gospel sermons—earnest devotional music—unremitting pastoral visitation—the Brotherhood of Andrew and Philip and unceasing efforts to win young men—entertainments and social functions to foster and increase sociability. Dr. Good used to say: "There is a gospel in a handshake and I have won many members by it." Two outstanding societies in this church were organized by Dr. Good—viz., the Woman's Missionary Society, and the Brotherhood of Andrew and Philip.

Dr. Good was a pioneer in our church in Pennsylvania to hold evangelistic services. By the wise, judicious, regular use of evangelism he built up and established Heidelberg Church. He took St. Paul seriously—"Do the work of an evangelist."

While in this pastorate he began his long and useful work as teacher in the Ursinus School of Theology. And while in this pastorate he was also elected to a professorship in the Heidelberg Theological Seminary in Ohio. As pastor here, Dr. Good showed wonderful vision in behalf of the Sunday School. When the plans were made for this building he saw to it that the very best provision was made for the Sunday School. There are very few churches as old as Heidelberg that are so well equipped for the care and interests of the Sunday School. He saw and appreciated the great value of this organization.

In this pastorate, too, Dr. Good began his search and appeal to young men for the Christian ministry, and had the satisfaction of seeing splendid results from his labors. In all his pastorate, in all his labors here was made good to him the promise to the righteous—"Whatsoever he doeth shall prosper."

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"The pains of death are past,
Labor and sorrow cease;
And life's rough warfare closed at last,
His soul is found in peace.

"Soldier of Christ, well done;
Praise be thy new employ;
And while eternal ages run
Rest in Thy Saviour's joy."

AN APPRECIATION AS A PROFESSOR

By Rev. Henry J. Christman, D.D.

THE closing of the earthly life of Dr. James I. Good is like unto a glorious sunset, rich in splendor, beautiful in its golden tints and impressive in its simple majesty. It is the closing of the day and now comes rest. The day has been

full of labor inspired by rich love for God and for men. It has been beset with many hardships, but it has also been filled to overflowing with joyful fellowship, unselfish service and rich fruitage. The closing of this day implies the dawning of another day which to our sainted friend will be brighter and richer and more glorious by far.

The life of Dr. Good has been pre-eminently one of simple faith, unfeigned love and abounding service. In love he was the Apostle John of our day, and in faith and indomitable service he was unto us as the Apostle Paul. Some months ago a pastor was heard to say that Dr. Good's life was to him the best representation of the heart of God of all the men he had ever known. Such a life radiates so much of light that even death cannot overshadow it. We stand on holy ground while such a life is translated before our eyes.

Of all the multiplied interests of his great life, Dr. Good concentrated most of his thought and passion and service on the training of the ministry of the church. He saw clearly that the greatest channel of power is through the pastors and leaders. He was well-fitted by native endowment and by life-long training for this task. His mind grasped the truth clearly and held it tenaciously. The truth in him became a fire that created passion for the saving and the building of life. His intellectual attainments were very great and his heart of love was no less potential in his service to those who delighted to sit at his feet in training for the leadership of the church, and to read and ponder his many books recording the history of the church.

A third of a century he gave to this work. During this time hundreds of ministerial students came under his influence and power. It is well known that a large number of young men have been led by him into the decision to enter upon the work of the ministry. The relation of Paul to Timothy has been realized by him with many young pastors and missionaries.

The work of theological education has shared largely in his benevolent giving. The theological seminary in which he has

labored has been the recipient of his constant generous benefactions. Students have shared continually in his benefactions. Many of them have been able to prepare for the ministry in the Church only by means of his support. In his beneficence he was not restricted as many of the great causes of the Church have known the gratifying sense of his large support.

None feel more bereft than do those in Europe for whom Dr. Good has been laboring so incessantly the past several years. He came to them in a time of extreme need and he has never left them. Now they must certainly feel keenly the departure of their benefactor. The Magyar students who are studying in this country are deeply touched. Some of them now studying in the several theological seminaries were selected by him and traveled with him to this country and they have felt themselves under his oversight and care. They have spoken of him as their American Father. They yearn to do honor to him. These students have come to this country to learn to know the American Church and American Christianity. One of their richest treasures when they return will be the impression they will bear of this great American Christian.

Our sense of loss is very great, but our sense of loss always presupposes great value and favor enjoyed. We do well to express our gratitude to God for this rare personality and his strength for so many years. God gave him that personality and God used him throughout the years. He in turn responded to the grace and power divine. We are debtors. Praise and glory be unto God, and honor and loving appreciation unto our now sainted brother.

We will best honor Dr. Good by devoting our lives the more passionately and intensely to the promotion of the things for which he lived and labored. He sought in every possible way to magnify God and His divine Son, our Lord, and to reveal Him to the whole world. This at once brought him and kept him in the service of discovering and training ministers and missionaries. This also made him an evangelist as well as a

teacher, and his great vision swept the whole world of men and women and children, and his heart burned with the fire of foreign missions and to this great cause he gave much of his life. His tender heart yearned over the brethren of Europe and for them he burned low the candle of his life in his last years. We who survive him cannot allow any interest for which he lived and labored to suffer loss. We must live a little more intensely, we must seek to attain more of his spirit, we must get under the loads he carried, and lift them higher than ever before. We are his spiritual successors. The greatest memorial we can erect to him will be our lives and the life of the Church raised to a higher standard, and developed into a deeper, richer life.

JAMES I. GOOD

By Dr. George Leslie Omwake

THE first impulse on speaking of Doctor Good is to give expression to the genuine feeling of sorrow that is in every heart. This sense of sorrow is not because of any worldly obligations left unfulfilled, not because of any dependents left helpless, not because of important work left undone. He had lived out the full round of life, and as he sought temporal rest at the end of his last day on earth—a day spent in the service of Christ and the Church, he entered into eternal rest. From the earthly viewpoint, the manner of his death was almost ideal. And so it is not from sympathy engendered by any physical suffering by the departed that we must be sorrowful. The feeling which wells in every mourner's breast is subjective. It arises out of a keen sense of personal loss. For Doctor Good was a real minister and all who came within the scope of his acquaintance benefited therefrom. A great Christian friend and benefactor has gone from among us.

But the grief which we bear is somehow glorified. The sorrow which we feel has a warmth which makes it not uncomfortable. The afterglow of the sunset carries over into the dawn of the morning. What life was ever a more inspiring testimony to the Christian

faith! So dominant was the note of triumphant faith in all his thoughts and deeds, that in the very shadow of death there beams from above the light of the eternal day. When we think of him we perforce must think not of death but of *life*. Yea, as if from his very voice, we hear the declaration of our Lord, in whom was his abiding faith, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." We are made to feel not that we are under the command of inexorable death, but that we are under the challenge of infinite and eternal life.

Under this challenge we turn to that field of activity in the life of Dr. Good wherein he served as a student among students. A student he never ceased to be and students he never ceased to love. His heroes in the field of Church History were students and scholars. He looked upon the lives of these great characters so steadily and fondly, that like the lad in Hawthorne's tale of the Great Stone Face, he grew into their likeness. As we recall his figure sitting in repose in any recent ecclesiastical gathering it requires no impossible stretch of imagination to see the typical scholar of Reformation days. Thus he worked in an atmosphere that inspired his best effort and under an example that encouraged painstaking labor. To confirm a single point might require a trip to Europe and weeks of search in some unfrequented library, and it is well-known that at great personal effort and expense he made the Church forever his debtor in bringing to light much of her important history. It was sometimes said of him that he studied with a prejudice and wrote with a bias. But this was not true except in the sense that it is true of any writer. All who interpret truth do so in the light of their own inner and purely personal experience. Each sees what he has by previous experience been prepared to see. Thus it is possible for the most candid historians to see different meanings in the same event. The fact that one jealously maintains and defends a position is only a proof of his conviction. But Dr. Good, especially in his later years, was generously tolerant of views divergent from

his own, and this is the mark of a truly great scholar.

In teaching he employed a pedagogical method that had the merit of being old-fashioned. He discussed the lesson before his class as one who knew. He assumed the position of one who was an authority, and, therefore, he was didactical. Frequently he resorted to dictation in which case it were well for the student to take careful notes. But it was never difficult to get his meaning. He never presumed unduly on the previous knowledge of the learner, and so he taught at the risk of employing a too simple and elementary style. His vast store of facts and his wide and intimate knowledge of persons and places enabled him to illuminate his teaching with personal experience and anecdote, and so the class hour never dragged. He was quite up to date in his use of maps, pictures and curios in the teaching of history. By means of the stereopticon he made even remote church history interesting to popular audiences as thousands of people throughout our churches in city and country alike can testify.

It can be said of Dr. Good, that, however interested he may have been in the subject matter of his instruction his dominant interest was in his students. His heart was fixed not on facts but on men. In his ministry as a pastor it was his highest joy to win men for Christ. In his ministry as a teacher his highest joy was found in the further step of winning men for life service as ministers or missionaries. Perhaps more men are in the service of the Church today because of his influence and effort than can be placed to the credit of any other one individual.

To Dr. Good, college life was congenial. In the earlier years of his teaching, he seemed oppressively serious and most students felt somewhat diffident toward him. But during his more than three decades as a professor in Ursinus College, he accomplished a complete transformation in this respect. In the later years no sooner was he on the campus than there were students around him. He told stories, joked with them, laughed with them and enjoyed their

presence about him. But by this, he lost nothing in respect and greatly gained in influence over them. His genial and companionable attitude toward college students was seen at its best when he sat at the head of the banquet table at the annual dinner which he gave to the boys of the Brotherhood of Saint Paul, the body of ministerial students in Ursinus College. He always called in a few clerical friends and the President of the College to share his hospitality and his happiness on these occasions. Through more than a dozen years we thus saw the bonds of affection between the good doctor and the boys of the Brotherhood strengthened and held tight.

Now he is gone from us, but his influence in moulding the life of the growing college, like his influence in the Church and in the wider Kingdom of God on earth, is permanent. The fruits of his labors will endure unto coming generations. As his memory takes final resting place in our hearts, we may well write in the refrain of Saint Paul:

"Thanks be to God which giveth us the victory through our Lord Jesus Christ.
 "Thanks be to God which always causeth us to triumph in Christ.
 "Thanks be to God which put the same earnest care in the heart of his servant.
 "Thanks be to God for his unspeakable gift."

AN IMPROMPTU ADDRESS

By Rev. Charles E. Creitz, D.D.

On a railroad train in western Pennsylvania a little group of us was deeply shocked as we read in the morning paper the news of Dr. Good's death. It was a matter of great personal grief to me that I would probably not be able to attend his funeral, since my engagement would keep me from Reading until noon today.

At the request of Dr. Bartholomew, the Secretary of the Board of Foreign Missions of which Dr. Good was the great president for many years, I deem it a privilege to speak a few words on this occasion.

I should like to take as an introduction to what I shall have to say, two phrases found in St. Paul's Epistle to the

Romans, the 12th Chapter and the 11th Verse, as summing up in my mind the chief characteristics of Dr. Good's life. They are "fervent in spirit; serving the Lord." The word "fervent" has in it the meaning of warmth, ardor, fire and Dr. Good's heart was always aglow with sympathy and kindness and brotherliness. He was unselfish, sympathetic and kind. He was constantly thinking of the welfare of others and giving himself in unstinted service to the needs of his fellow-men.

The last few years of his life were dedicated especially to the relief of his suffering brethren in Europe and I feel sure that he will be mourned in Europe perhaps as much as he will be in America.

His whole life was devoted to the service of the Lord. He had a passion for Jesus. He had strong religious and theological convictions, but his supreme desire was to serve his Master.

As the president of the Board of Foreign Missions he had to pass judgment on the qualifications of many candidates for the Foreign Field. Their answers to questions of theology may not always have fully satisfied him, but when he was assured of the candidate's devotion to Jesus Christ and love for the spread of the Gospel he felt that the one indispensable qualification of the missionary had been met.

His influence was always in the interest of unity and peace. Many of the Boards of Foreign Missions are deeply perplexed by the cleavages that have come into their denominations because of theological and educational differences. But, Dr. Good, by his generous and broad-minded attitude, did not allow such differences to interfere with the primary task of the Church.

He was an ardent Protestant, and the deep concern of his later years was the preservation of Protestantism in Europe. He was not narrowly denominational, but his whole soul was dedicated to the Protestant cause. For this reason he bent his utmost energies in the direction of ministering to impoverished Protestant ministers throughout Europe, towards maintaining Protestant Theolog-

ical Seminaries and in aiding worthy students for the Protestant ministry. He knew their struggles and their poverty, and the absolute necessity of providing many of them with food and clothing and the facilities for education, if the Protestant cause was to be kept alive in Europe.

Dr. Good was a great friend of the cause of Church Union. Perhaps his own early training had much to do with this attitude. He received his academic training at Lafayette College and most of his theological training in Union Theological Seminary, and he was throughout his entire life a champion of Church Union and gave much of his time to the promotion of interdenominational comity and good-will.

He occupied a large place, not only in the Reformed Church, but in Christendom, and the vacancy which his death has caused in the Church of Christ, will be difficult to fill.

REMEMBER YOUR TEACHER

By Rev. Carl H. Gramm, D.D.

I AM sure there are many men, not only in our country, but in all parts of the world, who would appreciate, with humility, the opportunity afforded me in the next few moments, to express even in the most faltering and inadequate language a heartfelt gratitude to a great benefactor. Thus I speak as a pupil of a beloved teacher whose spirit will never die because his soul touched many lives. Persons who were taught by him and from whom they caught the Spirit of the living Christ he loved in a most wonderful way.

Just how many belong to the group to which I belong the world will never know. School catalogues cannot record all the facts. Dr. Good never let his one hand know what the other one did in the many material gifts he gave needy students, so that they might have opportunities to receive spiritual gifts and by the grace of God pass them on to coming generations.

The tribute I now wish to pay this great man of God I do in the words of the writer of the Hebrews, when he says "Remember your teachers."

This, then, applies to all who ever came in contact with him as pastor, preacher, teacher, or in personal friendship. More than eighteen years ago Dr. Good invited the oldest Reformed minister in Reading, who was his pastor, the sainted Dr. Bausman, and the youngest Reformed minister in Reading to preach the sermons at his 30th anniversary of ordination. It was in this church and within these walls that his pupil spoke upon these words and it is a satisfaction to him today that he did not wait until this late hour.

We remember Dr. Good as a teacher in the class room, the pulpit, the catechetical class of young people, the circle of young men in his congregations, and the homes that were privileged to entertain him. And what an honor it was—old and young looked forward to his coming and regretted his going.

In America, in Switzerland, in Germany, in Hungary, in Poland, who will ever be able to take his place?

We remember him as a teacher, in word, by the printed page, and most of all by his wonderful personality.

We can never forget his characteristics as teacher, his sympathetic kindness. We all know that there was nothing too much trouble for him, and how in his deep earnestness he would go far out of his way to be of help to anyone. He was a competent teacher. Due to his wide and varied experience he had the confidence of every one who came under his influence.

He had a most peculiar unction as a preacher, his quiet, unassuming, yet gripping manner of speech made one feel his deep sincerity and reverence for Holy Things. He was humble and never sought self-credit.

And yet it is not saying too much when one says that he was the best known and foremost minister of the Reformed Church the world over. God made him steward over many gifts and if ever a man used his gifts, both material and spiritual, as God intended them to be used it was this man now of sainted memory.

Friends, I feel that the more one tries to measure his life and to estimate his influence the more difficult it becomes.

Words are not adequate and we must depend upon the unspoken but ever present voice within us that calls him blessed.

He was a considerate and never forgetting friend to all whom he knew. His thoughtfulness in small things was marvelous and can never be forgotten. You all know it. Yesterday I took down a folder of correspondence I had with him, and while reading it, it was amazing how he remembered what others would easily forget and how in the minutest detail he would give his attention to what the world calls trifles. And no matter where he was in the world he never forgot you. In 1920, when he made a very important trip to Europe and had many conferences of great importance, he did not forget to write me a letter that carried with it a real benediction in an hour when one longed for comfort. His great love for children and his remembrance of them was an index to his kindly heart.

Some years ago a former Reformed minister, of Reading, at a farewell banquet given to Dr. Good after resigning this church, gave testimony which was touching, indeed. Dr. Good and this brother held very different views and often opposed each other. But said this minister with the deepest emotion, "I can never forget when in a most unpleasant experience in my life, I longed for sympathy (here his voice broke), Dr. Good was the only one of my acquaintances who made a special trip to my house and expressed a most comforting sympathy for me." Oh how can we ever forget such a teacher who did not forget. Yes, Dr. Good taught us creeds while he lived in deeds.

"INASMUCH"

DURING the two years we spent in Tokyo, in the Language School, we were members of the Tokyo Choral Society. One year we sang Mendelssohn's Oratorio—Elijah. We gave the oratorio in the Canadian Methodist Church in Tokyo and in the Union Church in Yokohama, both of which buildings were destroyed by the catastrophe in September.

In the early days of September, last year, when the papers were filled with accounts of the devastation of fair cities

and the death and agonized sufferings of thousands of people across the sea, I was conscious of a certain refrain running through my mind. In my anxiety, for sometime I never listened to the refrain and then in a quiet moment, these words came to me—"But the Lord was not in the Earthquake." And then bit by bit the words of the chorus came back to me:

"Behold God the Lord passed by;
And a mighty wind rent the mountains round,
Brake in pieces rocks, brake them before the
Lord;

But the Lord was not in the Tempest.

"Behold God the Lord passed by;
And the sea was upheaved,
And the earth was shaken,
But the Lord was not in the Earthquake.

"And after the Earthquake, there came a Fire,
But yet the Lord was not in the Fire.

"And after the Fire, there came a still, small
voice,
And in that still voice, onward came the
Lord!"

And this all leads me to write you just a few words, on our spirit of sympathy as Christians, toward the people of Japan. To sympathize, means to suffer together with some one; in some sense, to share their burdens. One's immediate reaction to a feeling of sympathy is, "What can I do?" The Japanese people in the face of such a catastrophe are dumb. They will never find the One True God in the Tempest, the Earthquake or the Fire. But in the "still voice" God may find His way to their hearts. And that "still voice" is sympathy. The immediate crisis is passed—the American people through the Red Cross met it in a wonderful way. But the long, tedious time of convalescence is with them now. Altars must be built, faith restored, learning rekindled, courage must replace terror, hope must overcome dumb resignation and love and sympathy must heal suffering. This is the work of all the children of the "Lord, who comes onward in the Still Voice." See! rising out of the ashes of Kanda, a House of Healing, a Sanctuary of Service, a Place of Refuge; rebuilt by sympathy which knows no bounds, and with its tower pointing upward to a loving Father who knows no race.

PAUL F. SCHAFFNER.

THE BIBLE FOR JAPANESE ROYALTY

The American Bible Society is sending from the Bible House in New York, two elegantly bound, stamped, and cased copies of the Bible, as wedding gifts to Prince Regent Hirohito, the future Emperor of Japan, and his bride-to-be, Princess Nagako Kuni. The wedding originally scheduled for last November but postponed on account of the Great Earthquake, is now fixed for February 8th. A committee from representative Japanese Christian bodies in Japan has made arrangements for the presentation of the handsome books.

The wide-spread acceptance of the moral teachings of the Bible is an outstanding feature of Japan's half century of development. The Christian Sunday is observed throughout the Empire. The Sunday School is already a national institution—the royal family contributed \$25,000 toward the expenses of the World Sunday School Convention held in Tokyo in 1920. Christian morals and ethics are permeating and silently working in every phase of life from Buddha strongholds to commercial circles.

Since but one out of three hundred of the Japanese is a member of the Christian Church, the question naturally arises, "Whence comes this Christian influence?" It is largely the result of a wide-spread circulation of the Bible. For fifty years the American Bible Society has been carrying on work in Japan. During this time, it has circulated over five million copies. Each succeeding year has witnessed a large increase in the circulation of the Scriptures. During the first half year of 1923, more than a quarter of a million copies were circulated, being more than during any previous entire year. The Great Earthquake has again largely increased the demand far beyond the means of the Society to provide, especially as it is so seriously handicapped by heavy losses of properties, plates, types and stocks of Scriptures, all of which must be replaced before normal supplies can be resumed.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE NATIONAL MISSIONS CONFERENCE AT ROCHESTER

THE National Home Missions and Church Extension Boards co-operated with the Federation of Churches of Rochester through the Home Missions Council and the Council of Women for Home Missions in the holding of a national inter-denominational Home Missions Conference in Rochester, December 8-10, 1923. It was the first meeting of its kind held in America and was similar in several of its features to the World Mission Conferences held by the Foreign Mission Boards a year ago.

A line drawn around all of the forty-eight states, and then extended to include Alaska, the Sandwich Islands, Mexico, Nicaragua, El Salvador, Cuba, Porto Rico, Haiti, Jamaica and Santo Domingo would represent the dimensions of the Home Mission enterprise as it was por-

trayed in Rochester pulpits Sunday, December 9. Within this area the Home Mission agencies are ministering to the Indians, to the Jews, Negroes, Eskimos, Mexicans, the Orientals (including Chinese, Japanese, Hindus, Koreans and Armenians) as well as all other immigrant groups. It remained for the Federation of Churches of Rochester to conceive of a program like that, making possible 150 services in Rochester and outlying communities, all centering about the one theme, Home Missions. Addresses were delivered and open forums conducted by national experts in their respective Departments of work. Local workers in church and civic affairs of all ages had the opportunity to engage in discussions that were interpretative of modern Home Missions.

DAY OF PRAYER FOR MISSIONS

March 7, 1924

THE first Friday in Lent is observed annually throughout the United States and Canada as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions through a joint committee each year publish a program for this interdenominational observance, the theme for this year being "The Spirit of Power."

A card entitled "A Call to Prayer" has been issued as a preliminary aid. This card will be found very useful in preparation for the observance itself. It is small enough to fit comfortably into an ordinary envelope, to be carried in one's Bible or purse or tucked into the corner of the looking glass on the dresser. Space has been left on the face for local insertion of place, hour and leader's

name, if desired. On the reverse, suggestive topics for prayer are listed, linked to the theme of the program. The card is distributed freely by the various boards.

The program, "The Spirit of Power," is by Mrs. DeWitt Knox who has so acceptably furnished many previous programs. In the five parts, entitled Praise, Prayer, Purpose, Practice and Power, all hymns and scripture passages are printed, so that groups not having Bibles and hymnals at the place of meeting, nevertheless have the full text. Suggestions as to hours, leaders, speakers, etc., and useful information in regard to the Federation and Council are printed on the back. The program is priced, as usual, at 2 cents each; \$1.50 per 100.

NOTES

A CHURCH with a Community Interest is Calvary, of Lima, Ohio, of which the Rev. E. Bruce Jacobs is the pastor. One-fifth of the Community Training School comes out of Calvary. It had the largest representation at a recent Council of Churches meeting. Its Sunday School superintendent is president of the County Sunday School Superintendents' Association, and the pastor is president of the County Council of Churches. The Ladies' Aid Society recently reported \$511 from an investment effort—each member having received a quarter to trade with. Some found that giving was the best form of investment. A White Gift Christmas was observed by church and school. The every-member canvass showed an increase of 15% in pledges for congregational expenses and 19% for benevolence.

* * *

The Sunday School record in attendance of 1922 and 1923 shows that there has been a steady gain at Hale Memorial, Dayton, Ohio, of which Rev. H. J. Herber is the pastor. The Sunday School orchestra has added to the efficiency of the school. A late development is a Boys' Choir of twenty voices trained by Mr. Arthur Leeming, a Junior at

Central Seminary. This choir sang at the Father and Son Service which was held on November 18.

* * *

Rev. J. B. Bloom, pastor of the Mission at St. Joseph, Mo., had the pleasure in recent weeks of receiving eight new members. During the pastor's absence, assisting the Hiawatha, Kansas, Church to celebrate the 25th Anniversary of their pastor, three men of the St. Joseph consistory took charge of the service under the leadership of Mr. Chas. M. Guthrie, who was on vacation from Reading, Pa. It was a fine service, so those attending said, and the four conductors of the service said it did them good, too.

* * *

One of the most unique Christmas services which has come to our attention was the Praise Service held by Karmel Mission, 72nd and Elmwood Avenue, Philadelphia, of which Rev. William Weiss is the pastor. This service was held at 5.45 Christmas morning with 418 persons present. The offering was over \$220. Professor Walter Goers had composed a Cantata, arranged from the Gospel of St. Luke 2: 2-14, and this was rendered by the choir under his direction. The choir was divided into groups and placed in various parts of the



HUNGARIAN REFORMED CHURCH AND CONGREGATION, MORGANTOWN, W. VA.

Church, where they sang at the proper times in a most effective manner.

* * *

Rev. Stephen Borsos, the Hungarian traveling missionary, reports that he conducts services the first Sunday of each month in Morgantown, W. Va., the second and fourth Sundays of each month in Uniontown, Pa., and the third Sunday of each month in Fairmont, W. Va. There is a combined membership of 298 and these people live from Martin, Pa., to Clarksburg, W. Va., a distance of 122 miles, and come from three states, namely: Pennsylvania, Maryland and West Virginia. A very splendid Daily Vacation Bible School was conducted, which was self-supporting. Rev. Mr. Borsos stated that he hoped by the end of the year 1923 to have every family reading one of the religious papers of the Reformed Church. At the time of his report 31 subscribers had been secured by him in Fairmont and Morgantown, W. Va., and in Uniontown, Pa., every family reads at least one church paper.

* * *

Emanuel Church, Lincolnton, N. C., Rev. Banks J. Peeler, pastor, was formally dedicated and the note was burned December 23. Mr. Joseph S. Wise, representing the Home Mission Board, delivered the address. Rev. W. H. McNairy, who organized the congregation and served it for ten years, had charge of the dedication. At the evening hour the Sunday School gave their first White-Gift Christmas service. The children and young people rendered the cantata, "Christmas Fairies." Preceding the program Mr. J. D. Warlick delighted the audience with a sacred concert by his orchestra.

* * *

Evangelist R. C. Zartman, D.D., has announced his winter and spring campaigns as follows: January 6-20, St. John's, Harrisburg, Rev. David Dunn, pastor; January 27 to February 6, E. Petersburg; February 10-17, Jonestown, Rev. David Scheirer, pastor; February 24 to March 2, Hazleton, Rev. E. Franklin Faust, pastor; March 5-16, St. Stephen's, Perkasio, Rev. Howard Obold, pastor; March 19-30, Lititz, Rev. George B. Raezer, pastor; April 6-20, Manheim,



HUNGARIAN REFORMED CHURCH,
DRAKES-CONGO, OHIO

Dr. A. T. Wright, pastor; April 23 to May 4, Walnutport, Rev. George E. Kopenhaver, pastor; May 11-25, Pillow, Rev. Leo D. Horn, pastor; June 1-15, Lykens Valley Charge, Rev. Calvin P. Wehr, pastor. Pastors and charges desiring the Evangelist's services in 1925 should now send him their invitations.

* * *

On December 23rd, 1923, a chapel for the Hungarian Reformed Church at Morgantown, W. Va., was dedicated free of debt. Three pastors were present, namely, Rev. Samuel Horvath, of Homestead, Pa.; Rev. Julius Melegh, of McKeesport, Pa., and the organizer of the congregation, Rev. Stephen Borsos, of Uniontown, Pa., who is a traveling Missionary among the Hungarians, under the Board of Home Missions. It gives us much pleasure to present a picture of this little chapel, showing the congregation present on the day of dedication, and the three Hungarian ministers who attended.

* * *

Rev. Stephen Borsos reports that the Hungarian Mission at Uniontown, Pa., had 300 present at its Christmas Day Service, with 136 at the Lord's Supper, and an offering of \$204.42.

* * *

The Hungarian Mission at Drakes-Congo, of which Rev. Alex. Radacsy is the pastor, recently rebuilt its church, and the same was dedicated on October 28th, 1923. A picture of the remodeled church is shown in this issue.

TWO DREAMS

DREAMS sometimes come from what you ate the night before. Sometimes they come from what you thought. Sometimes, too, they are given to us. The Psalmist (Ps. 12:7) says: "He giveth his beloved sleep," and through all ages everywhere men have believed in visions through their dreams. We are, therefore, justified in giving thought to our dreams.

The first was dreamt the night before Christmas. The scene was one of the smaller Hungarian Reformed Churches in America. The church has no adequate school room. The auditorium had been decorated for the children's Christmas celebration. The children and parents were present and the program was under way. The Pastor was in charge. The officers of the congregation were there. The Curator (Chief Elder) was asked to speak and accepted the invitation. His first words were startling, "I don't like this entertainment in church. We should have a school room for it." His second sentence was stunning, "I don't like the decorations. These things make me think of the wrong things for Christmas Day. That tunnel makes me think how I worked as a common laborer when I first came to America. The train makes me think of the time when I helped clear away a wreck to help the injured and remove the dead. Those lights and pretty things make me think how our children, one after the other, went to a factory where they were made, or a store where they were sold, and they make me think of how many of us even now cannot afford to get such things for our children. None of these are thoughts for Christmas. I wish there were some things here to make us think of Jesus, and the manger, and Mary, and the wise men, and the angels, and the shepherds, and of Bethlehem." Then turning to his Pastor he said, "Pastor, you tell us about these things; that is your work," and sat down. The Pastor rose and said, "The Curator is right. Next year we will have more appropriate decorations, and maybe a school room, too." Then he spoke of "Bethlehem and Its Messages of Joy."

The striking of the midnight hour broke the dream.

The other dream came on Christmas night. It pertained to a second Christmas celebration. The Curator was there and more prominent. As often happens he was President of the Beneficial Society of the congregation, and this is each year their day for social enjoyment. The president presided. When the meeting was called to order, he again frowned upon the decorations of Christmas Day, still in place, and said, "Take them down. If they are not removed we go to a public hall." Someone protested, but the president was firm and added, "We will put up appropriate decorations." The train, the factory, the company houses were removed, the tunnel was closed. Then from a basket the Curator took diminutive houses and on the hillside was built a representation of Bethlehem. On the hill were placed shepherds and their flocks, nearby was the inn with its open shed and the manger. "These," said the Curator, "make me think of my boyhood home in Transylvania and my father reading the Christmas story. Now bring the flags. Put the American flag here. It will help us think of what America has done for us. It gave us work at more pay than we ever had at home. It gave us more freedom than we had at home. It offered us citizenship and provided night schools to instruct us. It provided public schools for our children, and many Hungarian men hold offices under its government, and the Mission Boards of all the churches provided churches and ministers for us and our children. Now, men, let us think. Does it not also challenge our loyalty? Have we honored the government; have we obeyed its laws?"

"Put the Hungarian flag here. It was a present to the Society from the government of Hungary long ago. It reminds us of Hungary as it was before. It makes me think of Hungary as it is now and my heart is sad for the sufferings of its people and especially for the members of our Reformed Church in Transylvania. We are a Beneficial Society of

the Reformed Church in the United States. How can we help them?" The dawn was breaking and the dream vanished.

Permit the dreamer to add some comments. He did dream the dreams on the two successive nights. He knows the Curator and the Pastor and the church for a number of years and so ventures to add what logically follows the language of the dream which like most dreams was not completed.

The Curator was right in frowning upon Christmas decorations. They make us think of worldly things. Some one recently said: "Christmas celebrations in home and church have become pagan."

The Curator was right in telling what the American flag stands for in the life of the loyal foreign born Americans. He might have specified had this been more than a dream. He will approve the dreamer's comments.

The dreamer would add. Every privilege challenges a responsibility. Attend the citizenship class, learn the laws and obey them whether you like them or not. This refers especially to prohibition and its enforcement. Every one, whether American or foreign born, who violates this law is disloyal to America. No Magyar, and especially no loyal member of the Reformed Church, will be guilty of violating this or any other law of the government whose blessings he enjoys.

The dreamer approves of and joins in sincere sympathy with what the Curator said about Hungary and the suffering Reformed Churches in Transylvania. The Magyar Reformed congregations and the Benevolent Societies should do all they can for them. They should do it in a systematic way, through responsible authorities so that the church in Transylvania will be cared for, each according to its needs.

THE DREAMER,

—*The Hungarian Reformed Sentinel.*

(Continued from Page 66)

Synod. I know you want us to do that work faithfully and well. It can be done, but there must be co-operation. There can be no melody without it. We must "Look at the stick" and adopt its time.

"BY THEIR FRUITS YE SHALL
KNOW THEM"

The leading evening daily of San Francisco, *The Bulletin*, has been running a series of highly illuminating articles on "Americanization." These articles, prepared by experts on the regular staff, have claimed much for San Francisco as a model and far-sighted city in this particular. When it came to selecting the best among the Japanese they turned to the work of the Reformed Church at 1746-1760 Post Street, right in the heart of "Little Japan." Much space was given to pictures, and great tribute was paid to the equipment, program and workers. The "vision and zeal of such a denomination" was highly complimented. It is to be noted that this secular press came to the doors of our work in San Francisco without invitation or any appeal from the "inside." The character of the work, and equipment of the new Community House, commended itself.

E. F. E.

THE PURCHASING VALUE OF THE DOLLAR

"SERVICE Talks" for January 1, 1924, issued by the Philadelphia Rapid Transit Company, published a series of charts showing changes in the purchasing value of the dollar since 1914, based on retail prices prevailing throughout the United States, as prepared by the National Industrial Conference Board, as follows:—July 1914, 100c; July 1915, 99c; July 1916, 92c; July 1917, 76c; July 1918, 66c; July 1919, 58c; July 1920, 49c; July 1921, 61c; July 1922, 64c; July 1923, 62c.

IS THIS TRUE?

PREJUDICE warps JUDGMENT.

PREJUDICE is based on only a PART of truth.

GOODWILL overcomes prejudice.

GOODWILL seeks to know the whole truth.

—(Copied.)

OBSERVATIONS OF THE TREASURER

J. S. Wise

THERE are many evidences of humanity by all classes and conditions of society at Christmas time. Tenderness and consideration are often found where least expected. Programs are "put over" by communities that would be next to impossible at any other season of the year. Even doctrinal disputes are suspended temporarily if we can believe all we see in the daily papers. It would be well, indeed, if this same Christmas Spirit might dominate our attitude and actions towards each other throughout the entire year instead of the all-too-brief holiday season. It certainly is contagious and delightful while it lasts. It is the beginning of the Kingdom of God on the earth.

A few days before Christmas I noticed the following in the Philadelphia *Public Ledger*:

"WALL STREET SINGING HYMNS about a huge Christmas tree at the intersection with Broad street is a sight that might have touched the most vindictive assailant of capitalism. The chimes of Trinity Church, at the head of the famous thoroughfare of bulls and bears, helped out in the accompaniment. The curb market found a silence that was more than silver and gold, while that Philadelphia-born carol, 'O, Little Town of Bethlehem,' was heard. Raucous voices ordinarily given to fierce competitive bidding for favored securities were united in 'Silent Night' and 'Adeste Fideles.' Even frenzied financiers have a human side that the activities of muckrakers frequently obscure."

About the same time Stokowski, the able leader of the famous Philadelphia Orchestra, was leading over two thousand carolers at City Hall, not far from our own Schaff Building. To Dr. Stokowski credit for the coining of a new and expressive phrase must be given. During the rehearsal when perfect time was at a discount, the Doctor exclaimed, "Look at the stick, look at the stick!"

There you have it! Oh, that we might always be willing to "Look at the stick!"—not the big stick made famous by the strenuous Roosevelt, but the small, harm-

less baton in the hands of a master leader. Even the great musician experienced the difficulty of inspiring an unquestioned following; for, in the middle of "Hark! the Herald Angels Sing" he stopped them suddenly and said, "Alas, it didn't work! You wouldn't look after all."

How often our most exemplary efforts are brought to naught simply because others, who are like-minded and equally anxious for the success of those efforts, cannot persuade themselves to "Look at the stick." Many a good and worthy cause is defeated by its friends—not intentionally, but usually on account of that perversity of human nature which refuses to follow the leadership of those whose duty it is to promote and foster it. "Look at the stick" means nothing more than "follow the leader." Success or failure is often determined by our attitude in this regard. If we are convinced that a cause is right we ought to give it our hearty support irrespective of its leadership. That, however, I know is almost impossible. Human personality exercises such a powerful influence upon us all that it cannot be left out of the reckoning.

Undoubtedly the General Synod has this clearly in mind when it selects the men who are to constitute its Boards and carry on the Kingdom Work of the Church. Therefore, it is very gratifying to know that the constituency of the Reformed Church thinks well of the personnel of its Boards. It may criticise the policy, but one seldom hears of any bitter personal criticism. That is healthy and well. The Home Board has a big program. It never had a bigger one. Many of its best friends are shaking their heads and wondering how it is all to be accomplished. The officers of the Board are likewise wondering. But they have great faith in the Church—in you.

Stokowski's admonition to the chorus at the last rehearsal was "Remember your duty to the people who will listen to you—Look at the stick!" We are remembering the great work which you have committed to us through your

(Concluded on Page 65)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

SPEAKERS ON SOCIAL THEMES

The Commission on the Church and Social Service of the Federal Council of Churches has provided a list of men and women prominent in fields of social work who are available to speak in churches on such themes as the following: The Church and Industry; The Development of Organized Labor; The New Race Relations in America; The Aims of the Labor Movement; The Coming Seven-Day Church; Christian Co-operation that counts for the Community; Shall Employees Fight or Co-operate? Child Labor and Welfare; Is the Idea of White Supremacy Christian?

A pamphlet on organization of Church forums will be sent upon request—105 East 22nd street, New York City.

WELL BORN

The United States Children's Bureau has recently produced a two-reel film, "Well Born," which it is believed will meet the need felt by all interested in the health of mothers and babies, for a simple and convincing presentation of the question of prenatal care.

The picture tells the story in a way which will interest and attract the average mother, whether she lives in a city apartment or on a farm. The picture was shown in its preliminary form at a conference of directors of State divisions of child hygiene, or child health, at Washington, and was received with general approval. Such criticisms as were made were embodied in the revision and editing which took place before the film was finally released with the Bureau's approval. It takes a little less than half an hour to show. It will be lent by the Children's Bureau to responsible persons and agencies with the understanding that the borrower defrays express charges back and forth, employs a competent

motion picture operator, and guarantees its safe keeping. Address: U. S. Department of Labor, Children's Bureau, Washington, D. C.

BACKYARD PLAYGROUNDS

Folder No. 2, bearing the above title, was issued in 1923, by the Children's Bureau of the United States Department of Labor. It is a reprint from Bulletin of Recreation Department, Oakland, California. It gives important information about apparatus needed and approximate cost of each for equipping backyard playgrounds, with drawings of several of these, and suggestions as to material needed, dimensions, and so forth, for aid in constructing them. It should prove helpful to persons seeking information and guidance in attempting to provide playground facilities under limitation of means and professional service.

Readers of THE OUTLOOK OF MISSIONS, interested in this phase of play life, are reminded that the Playground and Recreation Association of America, a national organization, exists to help cities and small communities provide wholesome play and recreation opportunities for both old and young, in the interest of good citizenship. A department of this organization, called Community Service, seeks to assist local communities to build up, by volunteer service, neighborliness and community spirit. A leaflet entitled "Playground and Recreation Association of America," describing the work of the Association, will be sent to every one requesting the same by addressing the Association at 315 Fourth avenue, New York City.

A leaflet entitled "The Problem of Recreation," issued by our Commission on Social Service and Rural Work, is available in quantities for general distribution and can be had by application at our headquarters.

EVERY COMMUNITY SERVICE

In the December 15, 1923, issue of *The Christian Work*, Country Church Department, Rev. Malcolm Dana, Director of Rural Work for the Congregational Home Missionary Society, had a most interesting article in which he gave some impressions received from participation in the Every Community Service Endeavors last summer in Idaho, Northern California and Wyoming, carried on under the auspices of the Home Missions Council. The whole article is illuminating, but the following impressions frankly state conditions that are well-known to everyone who has made a study of present-day churching:

"1. The Protestant religious enterprise is largely dominated by denominational and church ambitions rather than by an entirely unselfish devotion to the best interests of the Kingdom of God.

"2. Competition is still the order of the day, probably justifying the accusation that 'more missionary money is spent at points of competition than of actual need—moneys collected for the latter purpose.' This more, and not less, since the war, and the raising of the great denominational drives.

"3. Allocations of 'denominational responsibility' and 'reciprocal exchanges' are increasing, but there is as yet no large, or willing inclination to even consider 'elimination' at points where there is inexcusable competition and where the multiplication of churches and consequent waste of home missionary moneys have become a veritable scandal to supposedly Christian endeavor.

"4. All denominations report a lack of either money or men sufficient to carry out the work already begun and yet continue to plant churches competitively and in spite of the self-evident fact that vast areas and wholly unserved groups can be served only as money and men are freed from places where there is now a grievous overplus of religious privilege.

"5. The home missionary policy seems to be still that of rushing into 'strategic centers' to the neglect of isolated and needy communities where self-support is a remote possibility, and the work likely to be purely missionary to the end of the chapter.

"6. Wherever there is serious overlapping and duplication of effort there is almost always a corresponding selfish lack of interest in nearby and outlying peoples. Farmstead visitation is the most neglected form of rural ministry.

"7. The well-nigh universal economic depression through rural America makes the

imposition of needless churches upon communities unable to support them a veritable 'binding of heavy burdens upon the poor' and causes loss of interest and even resentment in the presence of religious practice, become a burden rather than a holy privilege.

"8. There is a steadily increasing demand for the one 'community church,' with the people further along in such desires than the ecclesiastical administrators. Where the reasonable will of the people is repeatedly frustrated a church independent of all denominational connections and loyalties often follows—in point of fact, a new denomination.

"9. Absence of the masculine and failure to win or hold the modern young people are both common to the country church. The explanation is that men care nothing about the fine theological and ecclesiastical disputations which split up otherwise united peoples into competing cliques, whereas in the business world the whole trend is toward co-operation and consolidation in the interests of economy and real efficiency. Modern young people are doing their own thinking and refusing to be longer held by intolerance, bigotry or sectarian insistence.

"10. It is everywhere admitted that the church is above all things a serving institution bound to serve all of the people, all of their interests, and all of the time. The tragic exhibit the country over is the few churches which in personnel, equipment and program are adequate for community needs or in any way an outgrowth of intelligent study of those needs and opportunities. The few churches which are 'going concerns' are lauded to an extent and in ways which show that they are the rare exceptions and not the rule. Church properties throughout rural America are in a deplorable condition of upkeep.

"11. The average rural minister is not fitted for his job and has no great conception of the bigness of his opportunity. This is most largely due to the educational institutions which sent him out and which have little enthusiasm for the country or first-hand knowledge of its needs.

"12. The countryside is cursed by wild-cat sects, whose preaching and work are as a rule utterly destructive, divisive and devoid of constructive or permanent effects."

Dr. Dana concludes this article by saying that it is his profound conviction, for which he makes no apology, that competitive over-churching is still the unpardonable sin of Protestantism in America, and that while such enterprises as the Every Community Service Endeavors are worth all they cost, there is little virtue in getting together unless, seeing and confessing our sins, we are prepared to meet the one condition of Divine forgiveness, viz., "go and sin no more."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

IN THE SHADOW OF A GREAT LOSS

THE sudden death of our dear friend and brother, Dr. James I. Good, has cast a cloud of sorrow over the whole circle of Christian Fellowship. This fact was brought out in the addresses at the funeral services and in the messages that are constantly coming to our office. A distinct loss is being felt in many hearts by his departure. While he was a minister of the Reformed Church, yet the ministries of his long career were not confined to his own household of faith. His broad, catholic spirit spent itself in binding together and strengthening the Churches whose doctrines, worship and government are alike. He was especially active in the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System. In this relation he became deeply interested, during the past five years, in helping to relieve the needs of the pastors and mem-

bers of the Continental Churches of the Reformed Family. Among them there will be a profound sense of loss through his going home.

No one can estimate his immediate loss to our Church as President of the Board of Foreign Missions. He took a deep interest in the welfare of our Missions in Japan and China. It will be hard to find a man to guide the work in the present strenuous situation. All we can do is to cast our cares upon Him who is sufficient in the hour of need and who has promised, "As thy day is so shall thy strength be."

A Memorial Service will be held in connection with the annual meeting of the Board on the afternoon of March 4th in the Rufus W. Miller Hall of the Schaff Building, to which all are cordially invited.

REBUILDING KANDA CHURCH

I have just received a short message from Rev. Kodaira, the devoted pastor of Kanda Church, Tokyo. It is, in part, as follows:

"Kanda Church burned down into ashes, and eighty members also had their houses destroyed, but fortunately only one of them was killed. We are safe even though the house in which we were living was almost totally destroyed. We are striving to revive Kanda Church. The Sunday School children have all scattered and have not yet come back. We have just started a kindergarten and day-nursery for poor living children. I am whole-heartedly devoting myself to comfort the members as a shepherd does his flock."

If you were a carpenter and were told to put up a house, but were not given any tools, would you undertake the job? Well, this is just about what we are doing whenever we send out a missionary or a

native pastor to his field and do not provide him with proper equipment in the form of church or school buildings. For years and years we have been urging the home church to provide the means for putting up more chapels and church buildings in Japan.

Just recently we have been greatly encouraged, because as a result of the Forward Movement we have been able to erect chapels in about a half dozen places. And yet I wonder whether you realize that of the hundred places where we are holding regular preaching services and Sunday Schools in Japan, only about twenty are provided with any kind of a church building whatever. Would you like to worship or conduct Sunday School in an ordinary house year in and year out?

We are hoping that the Forward Movement will in the next few years furnish the means for erecting suitable



REV. KUNIO KODAIRA, PASTOR OF KANDA CHURCH, TOKYO, JAPAN, AND FAMILY

THE NECESSITY FOR CHURCH BUILDINGS

By Rev. William E. Lampe, Ph.D.

A building for worship and in which evangelistic meetings can be held is of greater value in the Foreign Mission Field than in America. It is quite difficult to hold meetings in a hall, in an empty storeroom, or in a private residence, for any length of time here in America. A Home Mission makes very slow progress under such circumstances. In Japan conditions are such that without a suitable building the work is greatly hampered.

When preaching is begun at a new place the first services are frequently held in a hotel or in some such place hired for the purpose. When a native preacher is sent to take charge of the work the services are held in his home. There are places connected with our work in Japan where this practice has been followed for twenty-five or thirty years. There is very little in the surroundings to make a churchly atmosphere. When the attendance is large the audience is crowded out to the veranda or made to stand in the sideyard. When the pastor has to move the congregation moves with him. The Japanese feel that the work is not on a permanent foundation.

Tokyo is a city larger than Philadelphia. Our Kanda congregation had a small frame building in one of the best locations in the city. If a new building is provided in the comparatively near future, our congregation, under the able

buildings in the most needy places in our field in Japan, but Kanda comes to us as an emergency. It is an extra-Forward Movement need, and Foreign Mission Day gives us an excellent opportunity to raise the money for rebuilding this church. If we at this time come to the support of Pastor Kodaira, he may be able to rally his scattered and afflicted flock. If we do not, it may mean the giving up of this important church.

In one week the American people raised \$10,000,000 to relieve the *physical* suffering and to minister to the *material* needs of an earthquake afflicted people; it was well done. Is the Reformed Church at this time unable to raise \$100,000 to minister to the *spiritual* hunger and *moral* strength of these same people? Which is the more important?

E. H. ZAUGG.

OUR KANDA CHURCH IN RUINS

A Temporary Building
Has Been Erected on This
Site to Care for Child
Refugees.



leadership of Rev. K. Kodaira, will in all probability make rapid and substantial progress. We must have several other small buildings in our field just north of Tokyo.

My own opinion for twenty years has been, and this opinion is even stronger today than at any time in the past, that the greatest need in all our Foreign Missionary Work is a number of modest church buildings. They are urgent necessities in at least a score of places where we have had small congregations or groups of believers for twenty years or more.

WHAT SHALL YOUR ANSWER BE?

By Miss Esther I. Sellemeyer

I shall never forget the sight which met my eyes, nor the cry which pierced my ears while returning one winter day from teaching English at the Girls' Government School in Shenchow. While yet a great way off, I was attracted by a shrill cry of agony that raised itself above the usual din of the noisy Chinese street; and because of its note of genuine terror, I determined to seek it out. After walking not quite a block, I came upon the source; and this is what I saw:

In the middle of the slimy, filthy street, there was crouching a blind woman. Her body was bare to the waist. Her legs and feet, being exposed also, were purple and cracked from cold. In her partly frozen arms she carried a half-starved baby of three months whose puny little body she had wrapped in the garment which once served as the covering for her own shivering shoulders. Slowly shuffling and groping her weary way through the street, she turned her eyes that saw not, up to heaven, and in blindness and bitter anguish screamed out this desperate cry: "You who are prosperous, *will* you not save?"

Oh, would that on Foreign Mission Day that cry might pierce the heart of every member in the Reformed Church as it pierced mine on the day I heard it in Shenchow! On February 10th, how will YOU answer her?

THE BOY SAITO

SOME eighteen years ago with one of our Miyagi evangelists, during one of my visits in the country, we happened to stop in a small town where the evangelist, in passing through the place, would have a Children's Meeting.

On that occasion we had such a meeting and I was asked to say something, to make an address to the "kiddies." To make a children's address in one's own language is not always an easy thing; much more so when it must be made in a foreign, difficult language such as the Japanese.

But by dint of persevering effort and practice, I was able to do it with a certain measure of success. What I said on the above occasion I have entirely forgotten, but *whatever* it was and *however* poor it may have been, the seed sown was not in vain, as the following will show:

Some four years ago in our Sendai Yobancho Church I was asked by the Japanese pastor to baptize a young man who was a student in the Normal School nearby, and whose name was Saito. I had seen this young man at church and spoken to him, but did not know his history. After his baptism he came to see me, and this is what he told me. Said he—"When I was a little boy in Maya, my home, you one time spoke to us children of whom I was one, about your religion and gave each of us a picture card, that I suppose had come from America. I prized that card and did not forget you and what you said. As I grew older I studied the Bible and received Christian instruction, and while in my school, under the influence of my teacher, who, by the way, was one of the graduates of our North Japan College, I have become a Christian." The little mustard seed sown in the way already mentioned, sprung up and ripened into Christian manhood.

Mr. Saito was, at the time, the only Christian in a school of several hundred students, and he told me, in frequent visits to my home, that his position was not an easy one. He is now one of the public school teachers in his native province, and I trust a shining light.

J. P. MOORE.

HOW ONE BOARD SPENDS YOUR MONEY

SINCE the first report was issued by the Forward Movement Commission, that the original amount of the Forward Movement Budget had not been fully pledged, our Missions in Japan and China have constantly been advised to plan the new work on the basis of \$6,400,000 (this being the amount subscribed), and to this rule they have faithfully adhered. However, the Board has not been receiving its proportionate share of the amount pledged, and therefore it has to cut down annually the appropriation of the Missions as provided for in the Forward Movement survey. For example, the following reductions were made:

In 1922, Japan Mission, \$137,000; China Mission, \$61,000.

In 1923, Japan Mission, \$140,000; China Mission, \$50,303.

Had the Board received its full share, the balance due to date amounting to \$450,000, it could have provided all these urgent needs and besides had a surplus of \$62,000.

Of the askings of the Japan and China Missions for 1924, as called for in the Forward Movement survey, the Board reduced the Japan budget, \$143,000, and the China budget, \$67,000. The wisdom of providing these needs for the workers has never been more apparent than at the beginning of the year 1924.

Our missionaries in Japan and China and the members of the Board of Foreign Missions will never be able to adequately express their profound gratitude to the members of the Church for the contributions made to the work in Japan and China through the Forward Movement. These special gifts have made possible the erection of at least 15 Chapels, 6 Parsonages, 10 Missionary Residences, 2 large School Buildings and equipment, the purchase of a score of lots, and above all the sending of additional missionaries, all of which should be an inspiration to our pastors and people.

For the sake of the work, the honor of the Church, and the joy of the members, our fervent prayer is that the amount subscribed to the Forward Move-

ment *and due* in 1924 will be paid in full. Then there will be cause for great rejoicing in our household of faith.

ALLEN R. BARTHOLOMEW.

A LETTER FROM DR. ADAMS

Let me tell you something of God's dealings in a certain "home" in China.

The mother had been sick for over ten years and did not expect to get better. The home was at one of our outstations. Our Evangelist asked me to go and see her. The Lord blessed the treatment and she began to improve. This made a great impression. Later on she was persuaded to come to Yochow and enter the hospital for further treatment. As a result the younger daughter entered the hospital to study nursing. The elder daughter was married to one of our teachers and they were deeply grateful for the help which I was able to render when their first baby was born. The son was a bright boy and a splendid athlete, as well as a good student. He took sick and I arranged for him to go to the hospital, but he went home and delayed coming for a long time. When they did bring him we found he had typhoid fever and was very weak. We gave him every care, but he had hemorrhages and then, at Shanghai on our way home on furlough, I received word that he had also had a perforation of the bowels. That meant death unless operated upon, but the father was not there and the brother-in-law would not take the responsibility of permitting the operation. So they took him home on the train to die. But the students loved him and united in prayer for him, and God answered in the miracle of his recovery. Truly God had done great things for that home, and many lives were touched.

Do you believe in the value of medical missions? Will you not pray that our work of medical missions in both Shenchow and Yochow may be more and more owned and blessed of God, and that multitudes may be won to Jesus Christ by this service and know the fulness of joy which He alone can give. Life, life abundantly.

Yours in His glad service,
WILLIAM F. ADAMS.

MY FIRST IMPRESSIONS OF AMERICA

By Rev. Taisuke Taguchi

IT is already five months since I came to America. During that time I received many impressions. My first impression of America was the kindness of the American people. This was especially brought to my attention on my first trip east from San Francisco. It was on the second of September that I left that city for the East, and in the train many people kindly asked about the earthquake of Japan, and extended their deep sympathy to me. I could not express my appreciation enough of their kindness and interest.

I am at present in Lancaster and I am the only Japanese here. But I do not feel a stranger, for both in the Seminary and in the local churches I am received as one of their brothers. I enjoy my life in America very much.

Last December I attended the Student Volunteer Convention in Indianapolis. It was my great joy to spend a few days with about six thousand other delegates who were gathered there from all the

parts of the world. Among the many problems which were discussed in that Convention, the social problem was the most important one. I learned many of the troubles of the Colored people in America.

I was very sorry to hear about the trouble of the Japanese people in this country. But I also learned that some of them are treated very kindly and have no difficulties. This made me feel very happy, because I, too, have had no difficulties in this country. Yes, it is a very hard problem and it is a complicated one that can not be settled very easily. But when the principle of the brotherly love is applied, it can be solved by Christians. If both the Americans and the Japanese can stand on that principle which is given by Jesus Christ, it will be finally solved.

In one meeting in this Convention a colored man spoke about the spirit of Jesus as applied to this problem of race prejudice. He gave many examples which showed how badly they are being treated in America. At the end of his speech one young American who sat beside me said, "Fine speech!" I was very glad to hear the remark, for it showed his generous spirit in acknowledging his own people's faults and still be able to praise one who spoke so badly of his own people.

Ninety-two Japanese attended the Convention as delegates and we had some fine meetings together. In one of these meetings the racial problem was discussed, especially the California Problem. We know how the Japanese are treated in the West. But most of us agreed that it is not the Christian attitude to oppose it. Moreover, the Americans may have some reason to do so. We must forgive them in order that we may also be forgiven our faults. There are many true Christians in America and if we stand together in the spirit of Christ the problem will be given a satisfactory solution.

I am the only Japanese in Lancaster and the condition is utterly different with that of the Japanese who are in the West.



REV. TAISUKE TAGUCHI AND FAMILY

But I am very glad that I could see the light which can settle this hard problem in my life in Lancaster. I believe that the brotherly love under one God from which spring such deeds of kindness, words of generosity, and spirit of forgiveness is the only way to settle this hard problem.

A FAITHFUL SOUL

Among the handful of students that I found in North Japan College (then Evangelists' Training School) when I arrived in Sendai in January, 1888, there was one by the name of Nishibori. He was from the northern island, and was tall and awkward. He was very sincere, but he did not get along well in English. He was too far advanced in years already. He tried and tried; it was painful to watch him. At last he decided to give it up and go back to his native island to testify for his faith without a school education.

He tried preaching for a while, but it would not do. He found his knowledge and speaking ability insufficient. Finally he decided to go into a secular calling and witness for his Lord meanwhile. He became a small lumber dealer, and as such he has lived ever since. He remained true to his first purpose, and has lived a Christian life ever since. He started a Sunday School and a Kindergarten by getting others interested and has kept them up now for years. Gradually he has become a respected man in church and state. In Hokkaido he is well known as an elder and church worker, and as a citizen in his town he is highly respected.

He is now an old man, but the seed sown in his heart has borne fruit. He still remembers and loves the school where he studied long ago, and prays for it and makes frequent contributions to its needs.

D. B. SCHNEIDER.

In the March number we expect to publish an illuminating article on "How the Forward Movement Has Helped the Evangelistic Work in Japan." Several interesting pictures will accompany it.

KAMETARO YOSHIDA

(Pioneer Experiences Revealed in an Interview Granted Miss De Chant)

TO have received Greek Catholic baptism while a five year old child on the back of his mother, who belonged to the Secret Order of Christians; to have been rebaptized by a Protestant; to have fathered a praiseworthy family of five daughters and one son; to have preached a fearless gospel for forty-four long, hard years, with little or no training but much earnest study alone; and to have brought between six and seven hundred men, women and children to God, is the record of Kametaro Yoshida, veteran evangelist and one of the most remarkable Christian workers in Japan. I count my brief interview with him, with Dr. Moore as my interpreter, one of the most inspiring I ever had! Would that I could estimate his real worth truly!

He, at the ripe age of 73 or thereabouts, remembers the time when Christianity was prohibited by the Japanese government and a death penalty on all discovered believers; the days when the words "Christ" and "Christianity" were stricken out of every printed book; when some bought Bibles and put Buddhist covers on them and when every baptism was solemnized secretly.

It was in Niigata prefecture that Mr. Yoshida first heard about Christianity and "it made no impression on me. And all I remember about my baptism was the water!" When he went to Niigata city, to become an apprentice to a dealer in coal oil, a Bible somehow was put in his baggage. His new master was a Christian and allowed him to attend lectures on Christianity by Mr. Oshikawa, one of our pioneer evangelist. He began to understand Christianity and was baptized by a Protestant. Then it was that Oshikawa inspired him to become an evangelist, with but a three day preparation in a theological class taught by Dr. Palmer, a liberal Baptist. His sojourn as evangelist at Niigata, however, was short-lived, for the town was swept by fire. Christians, that night, threw their Bibles into the moat to save them from being destroyed. In 1869, therefore, Mr. Yoshida went to



REV. KAME'TARO YOSHIDA

Sendai, where, on October 10, after a long session of prayer with his beloved Oshikawa, as to the best location for evangelistic endeavor, he opened a house for worship. Nobody came, however, and the evangelists waited and prayed, and prayed and waited. The man who owned the property which they had rented, became a Christian. The following year they opened up a new preaching place which they occupied for two years. While there, Mr. Oshikawa became very ill and was sick for many weeks. All the while, he had a map of Japan near his bed, and constantly prayed that God would some day make all Japan Christian, reaching every person in every corner on the map!

"Those early days were dark," said Mr. Yoshida, sadly. "Many a night we prayed for strength and faith so long and earnestly that the *tatami* (straw mats) were wet with our tears.

"We went everywhere, distributing our Bibles and tracts and urging everyone we met to come to our preaching place and hear about Jesus and His Word. In fact we called so often on one lawyer that he begged us not to come so often and disturb him!

"I was never a scholar, and my Bible, only a very imperfect Japanese edition, was my only equipment, but my heart was full and I exhorted my listeners out of the fulness of my heart. In my few leisure hours I worked away at Chinese characters, so that I could read commen-

tararies about the New Testament, written in Chinese. Those commentaries were very hard to get.

"Then we branched out and our itinerary included many towns and villages in the vicinity of Sendai to which God, we knew, had called us. Sometimes our audiences were meager, but often there were more than 300 *geta* (Japanese shoes) outside the door.

"We seldom rode in jinrikishas, but tramped from place to place, for in those days there were no railroads up north. We packed our Bibles and tracts between boards, tied them in a bundle or put them in a basket, and strapped them to our back.

"One day I was so discouraged that I thought the Cross of Christ was heavier than I could bear. I sat down on a rock in a lonely place and wept. Then I prayed earnestly. The next day I sold many Bibles.

"My salary was Yen 15 (\$7.50) a month plus Yen 10 (\$5) that I earned selling Bibles and tracts, that contained an explanation and a defense of the Bible.

"I kept a diary all those years," he continued, going to a sliding door cupboard along the wall and bringing forth a bundle containing more than 40 dog-eared notebooks of uniform size. "These," he said, showing me several copies, "are records of my baptisms and converts, of traveling expenses and the like.

"And this," he added, putting in my hands a worn and marked New Testament, "is one of my most precious possessions." On the flyleaf I read these words: "K. Yoshida, 19th year of the Meiji (1886) from W. E. Hoy."

Now the veteran evangelist is pastor of our congregation that worships in his parsonage at Urawa, 63 members, 29 of whom are residents of Urawa. The Sunday School numbers 77.

Just before Dr. Moore and I left, Pastor Yoshida showed us three other possessions: a box of walnuts containing specimens from New York, Los Angeles, Hawaii, Canada, Samaria, New Zealand and Samoa and elsewhere; then, a precious stone, carefully wrapped, from the

Holy Land, and finally, while the family gathered around to bid us farewell and to sup a small cup of delicious tea, a photograph of his favorite grandson. "Whenever I'm discouraged I just get Tadeuchi's photo out from my desk drawer and look at it. His smile is contagious!" I thought so, too, and from out that same drawer he brought a duplicate of the photograph, which he presented to me!

Secret Christian—Veteran Evangelist—Pioneer—Pastor—Grand-dad—what a rich life! His road has surely been the Road of the Loving Heart!

ALLIENE S. DECHANT.

ENDURING JOY

By Miss Mary E. Gerhard

THERE are some Christian workers who possess the wonderful gift of speaking with the "tongues of angels" and pouring inspiration into many lives; others not so gifted can at any rate watch for the opportunity to speak a word in season that will help some one on the upward way. If we can help but one soul to yield his life to the keeping of Christ, we may share in that joy which is known to the angels of God over even one who repenteth.

A group of boys from a Japanese government school came one day to a missionary saying, "Teach us English, please do. We know you are busy but can't you spare us just one hour a week?"

"Yes, if you will bring both English and Japanese Bibles." Emphasis was laid upon having the Book in both languages, that it might be a lesson not in English only, but in the Gospel, too. After a year, the class was scattered, having graduated; but wherever real interest had been manifest, it was followed up by letters and prayers. For some the seed may need a longer time to bring a harvest, but in one youth, at least, the fruitage has appeared, for after a few months came this letter:

"I was very glad to have your letter and the book you lent me. I am longing very earnestly for the day to come when I shall be baptized. I think I will not return the book until I can be a real

Christian, and I am sure it will not be so long before I can send it back to you with great love."

The book referred to was the Japanese translation of Fosdick's *Manhood of the Master*. A few months more, and the book was returned with the request, "Please tell me how to be prepared for baptism." A consultation and an examination by the pastor, and then at the young man's request, he was baptized and confirmed, and added to the congregation of students and teachers who worship every Sunday in the Chapel of our new Academy at North Japan College.

"It is evident that religion has come to a new day in Japan," writes Dr. William Axling, of Tokyo. "There is abundant evidence that a great heart-hunger is abroad in the land and that multitudes are conscious of a great lack in their inner lives." And the evangelist, Paul Kanamori, says: "From my own observation I can say that the whole people are hungering and thirsting after some spiritual food which will truly satisfy them. We need now, if ever, the preaching of Jesus Christ and Him crucified."

The following extract from letters written by a Japanese college student to a teacher illustrate how truly these words describe the opportunities that lie before the Church in Japan today:

"I cannot put my mind upon the work we were asked to do. I have a great agony of life. I cannot decide whether life is certain or uncertain. I cannot decide for what this universe needs me. Man is mortal, they say. I must die. Oh, what a dreadful thought it is! I cannot see the merciful face of God, because of my scepticism. I am inexhaustibly lonely and solitary.

"Who can say that love is holy? The key-note of human nature seems to me egotistic and selfish. Is love true? Or is it only a fancy, a vision? Where can I find the life of reality?"

Later: "Family circumstances make it necessary for me to leave school. I will never forget what I learned here. You helped me to solve my problems, and to overcome my agony. The light has come. It is true that God was searching for me

while I was eluding God. I long to know God.

"That night when I visited you, your room was calm and warm and peaceful. I didn't like to leave it. But on the way home I called to my heavenly Father and prayed alone with my heart and mind. From this time on I will work with God. I will have comfort and happiness and cheerfulness in the companionship of God."

Later: "I read through 'The Manhood of the Master' two times. How strongly gives the book power and hope and courage to me! I have come to a firm decision. I am to be baptized on this following Sunday. My heart, lonely before, has become joyful day by day, through the love of God."

HUPING

Dr. J. Albert Beam

Franklin and Marshall, Heidelberg, Ursinus—It is a safe assumption that all members of the Reformed Church know these institutions of learning. They know not only the names but also the location, something of the history of each one and number some of the students among their personal acquaintances. But how many even recognize Huping as the name of a Reformed Church institution? Well, it is. It is the name of a real, much alive college, a college owned and maintained by the Reformed Church in the United States. It is responsible to a Board of Directors consisting of Reformed Church leaders and to the Board of Foreign Missions.

Huping is located at Yochow, China, on a high bluff overlooking the Tung Ting Lake on the West and long mountain ranges on the east. The place is noted for the beauty of its natural surroundings. A Chinese general who recently visited the college said: "If I could live at Huping I would never leave the spot." It is the verdict of all who come this way that no more beautiful location could have been chosen for the founding of a Christian College for northern Hunan. The school was organized in the city twenty-one years ago and removed to its present campus when suit-

able buildings were provided for its accommodation.

In attendance Huping has reached the limit of its capacity. At the beginning of the current school year many students were refused admittance because of limited dormitory space. How long will the fathers and mothers of north Hunan be denied the privilege of sending their boys to a Christian college when a few thousand of Reformed Church dollars would double the capacity of Huping?

Only a few members of the Reformed Church have had an opportunity to see Huping or meet its students. Those who have investigated the scholarship records, who have heard the college yells, or heard the students sing "Huping will shine tonight" or have seen the list of athletic victories, or have seen many of them at work in the gardens, or have seen a mischievous fellow aim a paper wad at the head of his best friend when the teacher was not looking, will agree that the Huping student body is made up of "regular fellows." Mr. David Hsiung, who was at Heidelberg last year and is now working for a master's degree at the University of Pennsylvania, is a graduate of Huping and a member of the faculty. Meet him if you have an opportunity.

It is quite likely that you are acquainted with members of the Huping faculty; most of them were sent out of the Reformed Church. More men will be needed. Have you a teacher son? Why not send him? Here is the list: Dr. William Edwin Hoy, Founder and President; Mr. Horace R. Lequear, Rev. Edwin A. Beck, Rev. J. W. Owen, Mr. George W. Bachman, Mr. S. Li, Mr. C. H. Pan, Mr. F. C. Gwoh, Mr. David Hsiung, Rev. Hesser C. Ruhl and J. Albert Beam.

When you pray, remember Huping, the students and the faculty.

Rev. and Mrs. Calvin K. Staudt, Ph.D., recently appointed as our first missionaries to the Moslem World, left Seattle, January 23, on their long journey to Baghdad, the chief city of Mesopotamia. Our prayers go with them on this venture of faith.

THE NEW CALL FOR URGENT AND UNITED EFFORT IN JAPAN

(Address Delivered at the Recent Foreign Missions Conference of North America)

By Rev. D. B. Schneder, D.D

IT seems to me very often that the Christian forces of the world are not awake to the *uniqueness* and the *tremendous importance* of Japan as a mission field. Among the pagan peoples of the world, Japan is the one only thoroughly independent, autonomous and efficient State. She is not subject in any shape or form so that life and property are as safe there as anywhere in the world, and men and women are protected in all their rights. She is living her life in the world, developing and carrying on her work in an excellent way. Again, Japan is, among all these peoples, the most highly educated nation. Her children of school age are provided with school facilities all over the Empire. She has had compulsory education for over forty years, and statistics show that ninety-eight per cent of her children of school age are actually in the public schools; she has higher vocational education on a large scale, and she has university education that stands on a par with university education the world over. She even has women's education developed to a large extent. It is a remarkable feature of the situation that today she has more high schools for girls than she has high schools, or so-called middle schools, for young men. Moreover, Japan has become a great nation. Sixty years ago she was a negligible quantity among the nations of the world. Today she is a world power. Around the table of the Washington Disarmament Conference, she was one of the "big four," and the most critically important one of the four. *Never before since Christianity came up against the Roman Empire, has she faced a task like the task she faces in Japan today;* a task so important, so far-reaching in its significance, that the imagination is scarcely able to grasp it.

And again, *Japan is a tremendous inviting mission field.* Japan is compact with communication in every shape and form highly developed. To travel from one part of the Empire to the other is

easy, and there is wireless communication with the outside world. Also, in Japan, the results of missionary work are, so far as human eye can see, unthreatened by interruptions and hindrances from political disturbance. The results of missionary work are secure, and as they become embodied in the national life, they promise to become in high degree self-propagating in the future of the nation itself and throughout the whole Orient. Again, in Japan, there is a peculiar, intrinsic affinity for Christianity. Do you realize that Buddhism, as it has been spreading from India on through farther India, through China and Korea, over in Japan, has in Japan taken its highest form? Throughout the history of Buddhism, there has been the great conflict between what is called *jiriki* and *tariki*—salvation by one's own effort and salvation by the help of another. In Japan, it is the salvation by the help of another, salvation by grace, that has gained the predominance. Those great sects of Buddhism that are so flourishing in Japan today are all of this kind. So that it is but a short step for Japan to become entirely a believer in the religion of salvation through the grace in Jesus Christ.

And now with this situation before the Christian world of such a tremendous important nation, so irresistibly inviting to Christian effort, *is there not a challenge today to a supreme effort in Japan?* Are not the forces of Christianity called upon to gird on the whole armor of God so as to really measure up to the marvelous situation that confronts them there in the Island Empire across the Pacific? If Christianity wins in Japan, will it mean Christianization of that promising, that wonderful nation only? Will it not also mean a tremendous influence throughout the whole Orient? The center of the world's life centuries ago was around the Mediterranean Sea. Today it is around the Atlantic Ocean. But the time has come when the world's center is begin-

ning to shift toward the Pacific Ocean. A few months ago when I was crossing the Pacific, right in mid-ocean, I went up to the room of the radio operator, and he told me that the messages that cross and recross the Pacific Ocean never cease to ring in his ears day or night. Is not that a prophecy of what is coming? And when that time does come, when those Oriental nations have gotten strong, and the American population gradually increases along the Pacific Coast, and South America develops, and the East and the West come together, will it not be tremendously important for the peaceful impact of the great white race and the great yellow race upon each other, if Japan, the leading nation of the Orient, is a Christian nation? Just a few weeks ago, I read an editorial in the *Christian Century*, in which this expression occurs: "The spiritual regeneration of Japan is one of the most vital problems in the world today. All the future of the Far East is involved, and that means all the future of the globe," and I believe that.

But, on the other hand, if in Japan the Christian forces should fall down, if there should be a failure of Christianity in Japan, if she should fail to win such

a great outstanding nation, could it not mean the retarding the progress of Christianity in all the Orient? Would it not have a disastrous influence even upon the Christian nations themselves, upon America and upon Great Britain?

Thank God there are evidences that the spirit of God has power over the Japanese heart. Evidences innumerable. There are great, outstanding Christian personalities that have entered into fellowship with God through Jesus Christ just as truly, and are Christians just as profoundly as any people to be found anywhere in the world. They are found in all stations of life, in all the strata of society. And then the ideals of Japan, the ideals of life, the ideals concerning the home, the ideals concerning national life, and the ideals concerning international relationships, have been profoundly influenced by the religion of Jesus Christ. Japan has distinctly begun to move Christward.

But should not this very fact spur us on to redouble our efforts in order that that great, outstanding nation, trembling in the balance, may surely be won for Christ and won very speedily? And concerning this, there are two things that I would like to say:



THIS IS A PART OF TOKYO JUST IN FRONT OF UENO STATION. THIS WHOLE SECTION WAS BURNT AFTER THE EARTHQUAKE

1. One of these is concerning the *urgency of the work* of missions in Japan. The wise husbandman will not send out laborers and **simultaneously distribute** them equally among his ripe and his unripe fields so that some of them have to mark time for a while just whetting their sickles and preparing for the work, while in the ripe fields, because of the paucity of reapers, some of the harvest goes to waste; he will concentrate his laborers on the ripe fields and then turn to others as they also become ripe. I have said it for thirty years, and I say today, that there should have been more concentration on Japan on the part of the Christian forces of Great Britain and America than there has been in the past, more concentration upon that ripe harvest, upon that rapidly moving nation. That is my conviction today, and now through this earthquake calamity, over whose ruins is written in burning words, "A new opportunity for God," has there not come to us a renewed admonition from God to go forward and now do for Japan what needs to be done very quickly? I believe that within the next ten years there should be put on in Japan a tremendous expansion program, that the men and the women and the money that are still to be sent there should be sent very quickly, in order that that very ripe harvest may not be lost. The battle in Japan is farther on than it is anywhere else in the world. *The hour of decision as to whether Japan will become Christian or not, is nearer at hand than it is in any other mission land*, and in order to make sure of the victory, it is only the part of wisdom on the part of the Christian forces to do now what needs to be done for that most urgent of mission fields.

2. And, then, in the second place, I want to say that there is *need of better organization* in the Christian work of Japan. The evangelistic work is divided among many different denominations, and each does its work in its own way, with little regard to the work of other bodies. It is a scattered warfare. The educational work has no definite policy. Each institution does its work in its own way without regard to the rest. Concerning

philanthropic work and the religious education work, the situation is about the same. The need, therefore, is great for some effort to organize the work there far better. In a mission field so compact, in which troublesome differences of language or caste or race do not exist, in which co-ordination is comparatively so easy, is it not incumbent upon all concerned to seek the utmost possible degree of organization? There are certain great weaknesses that cannot be corrected without unification of effort. There are certain great things to be done that cannot be done by divided denominational endeavor. There is need, first of all, that the proposed National Christian Council shall be brought into existence and made to function. It should become an organization that will have power to study, to undertake surveys, to make recommendations, to guide the whole work.

And then there is one more thing that I would like to bring especially to the attention of this body, and that is the need of the work of an already proposed Commission for the study of the whole Japan situation; not only an Educational Commission such as was sent to China but a Commission that will look the whole field over, and that will consider questions not only on the basis of denominational lines, but on geographical lines, and on other lines that are necessary to be considered. There we are, divided into many denominations, and then there are the Japanese leaders and the missionary leaders, neither side being wholly in control. They have to keep step, and sometimes it is difficult to keep step. In order to co-ordinate and unify all these forces and to have one great, comprehensive plan for the evangelistic work, for the educational work, for religious education in the Sunday Schools, for literature, for philanthropic effort, for all these things, there is need of some agency that will help to unify all this effort. Extreme patience, great determination and the spirit of Christ-likeness and sacrifice will be needed. But is it not worthwhile? Is it not worthwhile that men and women, representing the best of American Christianity, should go to that field and help there to form the plans and to

impact the vision that is necessary, that that great nation may be won for Christ?

All that I have tried to say receives reinforcement from the words of our Saviour when He was in the flesh. He looked out over the people that had gathered around Him, and He said, "I have compassion upon the multitudes, for they are as sheep without a shepherd." I believe that today, as Christ looks down upon that greatest aggregation of human beings upon the face of the earth, there in the Far East, that He is saying those very same words. Up in Sendai I am

connected with a School and the students in the large number of government schools surrounding us say to our students, "We envy you; we do not know whether your way is the best, but at any rate you have a way; we have none; we are just drifting." They are as sheep without a shepherd. And the Saviour said to His disciples in Galilee, "Give ye them to eat." In like manner today I believe that He says to His disciples here in great, strong Christian America, pointing to the people of the Orient, "Give ye them to eat."

THE MARRIAGE OF A PRIEST AND A NUN

A man by the name of Hu, who has some native education, had been a Buddhist priest for at least fifteen years before he became converted. When he was in his teens he was engaged to a girl. Under the old custom, this engagement was arranged by their parents. Somehow or other, both of them became the follower of Buddha not long after their engagement. One lived for fifteen years as a nun and the other as a priest. At the insistent request of our Evangelist Tang, he came to his gospel service. After coming a number of times, the good tidings made a great impression on his mind. Finding that the Religion of Christ is far superior to the pessimistic religion of Buddha, he decided to join

our inquirers' class. After a year or two of preparation, both he and the girl were baptized. He went through the Theological Seminary and is now taking charge of one of our out-stations.

Many people at that time thought that something serious might happen to their lives because they did not prove themselves true to Buddha.

They were married and have a very pretty boy. In comparison with the life that each one of them lived before their conversion, they are now having a very happy home. He is testifying to the people that the Religion of Christ not only produced a change in their lives, but created new ones for them.

BOOK REVIEWS

A Galilee Doctor. A Sketch of the Career of Dr. D. W. Torrance, of Tiberias. By W. P. Livingstone. Published by George H. Doran Company, New York. Illustrated. Price \$2.00 net.

One has learned to expect very able and interesting books from this author. There will be no disappointment in the life story of the first Christian physician who has walked in the path of the Master's footsteps on the shores of Galilee. From the periods of his early years and student days in Scotland until he reached the time when marvelous skill as a surgeon made him famous throughout the Near East, David Watt Torrance is strong and fine. Mr. Livingstone's story of his career is an unexcelled biography. The influence of a mother's spiritual character and a musical inheritance from her are very beautifully brought out.

This book is not alone the story of a great

physician's outstanding accomplishment; it is a work of historical value as well; giving a comprehensive knowledge of Palestine, its inhabitants and present-day problems. The political situation, reconstruction and the mandate are explained. It is very important that the student of missions should have a knowledge of the peculiar problems and aspects of work among the Jews and Moslems as they are brought together in Palestine. In this book a great deal of such information is imparted.

The Winning of the Far East. By Sidney L. Gulick. Published by George H. Doran Company, New York. Price \$1.35 net.

Political, social and religious ferment is going on in the Far East. This is a timely revelation by a well-informed writer. Dr. Gulick was born of missionary parents, and all his life has been in close touch with the conditions and problems, both as a missionary and

a traveler for investigation. He had just completed a special mission, which is reported in this book, when the earthquake came in Japan. The first chapter is therefore given to a description of this terrible disaster and its consequences in missions and in international relations. Significant movements in China and Japan are so well discussed by Dr. Gulick that we feel this is a very important book. No one could have delivered the message of the Federal Council more faithfully. In his final impressions and convictions he sums up his findings, and urges "reconciliation and co-operation of the races in the abolition of war and of all preparations for war, for the universal rule of law, and the use of international courts of justice and boards of arbitration in the settlement of all serious international disputes." His book reveals the great problems facing the Eastern nations, and through them the entire world.

Francois Coillard. By Edward Shillito. Published by George H. Doran Company, New York. Price \$1.50 net.

This carefully prepared third volume of the Modern Missionary Biographies keeps to the high standard established in "Henry Martyn" and "Alexander Duff" in telling the story of the greatest French Protestant missionary of the nineteenth century. Francois Coillard went to South Africa about sixty-six years ago. In one of the darkest spots in the world he labored with true success; and the story of his earnest and adventurous life is told here in a most interesting manner. As a boy, in a village in the heart of France, he listened with eager enthusiasm to the stories of the early mis-

sionary heroes, from the lips of Marie Bost, the daughter of his pastor. As a young student he had doubts and temptations, but he "afterwards came to see and to advise others, that the wider the range of study a missionary could cover the better he would be fitted to his task."

He was fortunate in his marriage with Christina Mackintosh, a young Scotch girl, who shared with him all his enthusiasm and zeal. For thirty years they loved and labored together. Seldom does romance give anything more fascinating than the relation of Coillard's experiences with the great Christian Chief Khama and King Lewanika, two unique African characters. Two crosses under a great tree by the Zambezi mark the last resting place of this faithful French peasant and his excellent wife. This book is a record of strength, beauty and loyalty.

Twelve Tests of Character. By Harry Emerson Fosdick. Published by the Association Press, 347 Madison Avenue, New York. Price \$1.50 net.

Readers of articles by Dr. Fosdick, in the *Ladies' Home Journal*, as well as a host of others, will welcome this valuable little volume, which contains those helpful and enjoyable essays. One is inclined to think that the author's middle name has been a source of endowment to him. In a very clear style he writes pages that contain a real gem set in the midst of each one of them. It is a wonderful book for the satchel or for the bedtime book table. There is so much to impel the reader to take up the finer and better things and to lead a life, joy-filled and large.

BOARD OF FOREIGN MISSIONS Comparative Receipts for the Month of November

Synods	1922			1923			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$9,532.76	\$352.50	\$9,885.26	\$4,949.21	\$919.34	\$5,868.55	409.24	\$4,016.71
Ohio	1,466.60	1,187.69	2,654.29	2,895.60	2,181.71	5,077.31	.....	.....
Central	1,341.78	672.00	2,013.78	.....	.....	.....	.....	.....
Northwest	817.43	36.00	853.43	612.41	65.00	677.41	.....	176.02
Pittsburgh	1,350.00	99.00	1,449.00	1,450.00	676.25	2,126.25	677.25	.....
Potomac	1,397.24	998.70	2,595.94	2,286.34	773.10	3,059.44	463.50	.....
German of East.	295.00	190.00	485.00	105.00	137.00	242.00	.....	243.00
Midwest	487.28	35.00	522.28	1,173.00	274.61	1,447.61	925.33	.....
W. M. S. G. S.	.....	2,470.37	2,470.37	.....	3,886.46	3,886.46	1,416.09	.....
Annuity Bonds	.....	500.00	500.00	.....	.....	.....	.....	500.00
Bequests	.....	250.00	250.00	.....	150.00	150.00	.....	100.00
Miscellaneous	.....	75.00	75.00	.....	259.00	259.00	.....	184.00
Totals	\$16,888.09	\$6,866.26	\$23,754.35	\$13,471.56	\$9,322.47	\$22,794.03	\$4,075.41	\$5,035.73
					Net Decrease	.....	.....	\$900.32

Comparative Receipts for the Month of December

Synods	1922			1923			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$5,822.13	\$704.50	\$6,526.63	\$8,884.04	\$2,979.22	\$11,863.26	\$5,336.63	.....
Ohio	1,700.00	979.47	2,679.47	2,290.91	1,227.03	3,517.94	.....	\$401.73
Central	1,118.34	121.86	1,240.20	.....	.....	.....	.....	.....
Northwest	427.33	200.00	627.33	690.64	10.88	701.52	74.19	.....
Pittsburgh	1,100.00	25.00	1,125.00	1,675.00	942.04	2,617.04	1,492.04	.....
Potomac	2,659.17	735.00	3,394.17	2,330.48	1,817.59	4,148.07	753.90	.....
German of East.	841.07	185.00	1,026.07	546.00	420.00	966.00	.....	60.07
Midwest	2,066.80	5.00	2,071.80	878.84	145.00	1,023.84	.....	1,047.96
W. M. S. G. S.	.....	10,737.83	10,737.83	.....	5,595.00	5,595.00	.....	5,142.83
Annuity Bonds	.....	.....	.....	.....	500.00	500.00	.....	500.00
Bequests	.....	717.00	717.00	.....	.....	.....	.....	717.00
Miscellaneous	.....	315.00	315.00	.....	1,008.83	1,008.83	.....	693.83
Totals	\$15,734.84	\$14,725.66	\$30,460.50	\$17,295.91	\$14,645.59	\$31,941.50	\$8,850.59	\$7,369.59
					Net Increase	\$1,481.00

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
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THE AUTHOR OF "AN ADVENTURE IN FELLOWSHIP"

One night, early in the summer, Miss Jessie Dodge White, the author of "An Adventure in Fellowship," called on the telephone some co-workers and said, "Tomorrow morning I'm leaving New York for Europe to attend the meeting of The International Youth Movement at Hellerau, Germany." Miss White is the General Secretary of the Student Fellowship for Christian Life Service—a youth movement organized here in America. Her intimate contacts with the young people of Europe, some of which

she gives in her article, will enable her to interpret situations which are sure to arise through the interpretations of the youth movement ideals of European and American students. For European students will not remain on their side of the ocean, neither will American students remain on this side. Miss White went to Europe so that she might have a more inclusive basis for thinking than that afforded by experiences in our comfortable, abundant land.

ORGANIZATION NOTES

We are happy to report a new Girls' Missionary Guild among the Japanese girls of the Golden West at the First Reformed Church, San Francisco. Mrs. Edward F. Evemeyer is the Counsellor and Organizer. Miss Stella Sato is the new president.

Miami Classis reports two new Girls' Missionary Guilds, organized by the Classical Guild Secretary, Miss Nona Simmerman, one at Heidelberg Reformed Church, Dayton, Ohio, and the other at Fourth Reformed Church, Dayton, Ohio. Miss Miriam Harner is the president of the former and Miss Irene Raynor is president of the latter.

A new Girls' Missionary Guild has been organized at Amity Reformed Church, Meyersdale, Pa. Miss Lepha Suder is the president.

Miss Maude Huber is the president of a new Girls' Missionary Guild at State College, Pa. Faith Reformed Church.

The First Reformed Church of Royersford, Pa., has a new Girls' Missionary Guild of which Miss Miriam Barnes is president.

Miami Classis also reports two new Mission Bands. The one at Central

Reformed Church, Dayton, Ohio, was organized by Mrs. Matthew Spinka, Classical Mission Band Secretary. The other at Hawker Reformed Church, Dayton, Ohio, was organized by Mrs. Oliver K. Maurer.

Miss Alma Iske organized a new Mission Band at Bloomville Reformed Church, Bloomville, Ohio.

North Carolina Classis has added another Mission Band to its long list at Pilgrim Reformed Church, Lexington, North Carolina.

The Immanuel Reformed Church of Indianapolis, Indiana, has a new Mission Band, organized by Mrs. William Jasper.

Sixteen girls of Trinity Reformed Church, Basil, Ohio, showed their desire to organize a Girls' Missionary Guild by signing a petition for same. Miss Elsie Young is their president.

Miller Avenue Reformed Church, Akron, Ohio, has a new Girls' Missionary Guild, organized by Mrs. E. M. Annessansly, the Guild Secretary for Tuscarawas Classis. Erma D. Bioosel was elected president.

Miss Ruth Staub is the president of the new Girls' Missionary Guild, organized at St. Paul's Reformed Church,

Titusville, Pa., by Mrs. F. W. Englemann and Mrs. F. E. Lahr.

The increase in the organization of Mission Bands continues. North Carolina Classis, Potomac Synod, reports two. The one is at First Reformed Church, Burlington, N. C., with Mrs. H. A. Welker as leader. The other at Lincoln, N. C., Emanuel Reformed Church, with Mrs. Lawrence Heavner as Leader.

Potomac Synod also reports a new Mission Band at Marion, Pa., Heidelberg Reformed Church. The leader is Mrs. J. M. Bitner.

Mrs. Alva Myers is the organizer and leader of the new Mission Band at First Reformed Church, Kenton, Ohio.

A new Mission Band has been organized by Miss Orlena Johnson at First Reformed Church, Hamilton, Ohio. She is also the leader.

First Reformed Church, Easton, Pa., has a new Mission Band, organized and led by Mrs. W. H. Laubach.

Mrs. F. W. Englemann and Mrs. F. E. Lahr were the organizers of the new Mission Band at St. Paul's Reformed Church, Titusville, Pa. Mrs. Lahr is the leader.

Clarion Classis, Pittsburgh Synod, reports a new Mission Band at DuBois, Pa., St. Peter's Reformed Church. Miss Elva Zilleox is the organizer and leader.

THE PRAYER CALENDAR

The prayer for the month of March was written by Mrs. C. V. Smith, of Mahanoy City, Pa., the mother of Arthur D. Smith, missionary teacher in the English Department of North Japan College, Sendai, Japan.

FIRST THANK OFFERING SERVICE

The Woman's Missionary Society of St. John's Church, Baltimore, one of our "Societies at Large," held its first Thank Offering Service on Sunday evening, November 11th. The offering was sixty-

nine dollars. This Society is less than a year old, but under the able leadership of the President, Mrs. F. W. Kratz, they have moved steadily forward. We regret to see Mrs. Kratz leave Baltimore, but bespeak for her successful missionary effort in their new home in Brooklyn.

W. M. S. DEPARTMENT QUIZ

(Answers to the following questions are found in this Department.)

1. Give the name of the American girl who attended an International Convention at Hellerau, Germany.
2. What do we mean by "The Youth Movement of Germany"?
3. Repeat the first sentence in the "Literature Chat." Are you able to say the same thing?
4. Three new pageants on Japan—what are they?
5. Why should we reserve March 7th?
6. In which article is this sentence "Our 'one little mustard seed' has become a tree"?
7. Give in a few words what Mrs. Sprott says about "Law Abiding Women."
8. How many Japanese children are enrolled in our kindergartens?



MRS. REBECCA S. DOTTERER
(See Article on Page 88)

AN ADVENTURE IN FELLOWSHIP

Jessie Dodge White

"FOR days I lived on dry bread and dry potatoes and many nights went to bed—with a gnawing stomach. But I have learned that 'Man does not live by bread alone;' in spite of everything these have been glorious days." These words were written by a friend of mine who has recently taken her degree as Doctor of Philosophy in the University of Berlin.

I did not go to Germany this summer as a tourist. I wanted to live for a few weeks with the people in order to try to enter into the suffering. Because I had spent a year in Germany before the war I had somewhat of a back-ground and was able to understand the language and to be fairly well understood.

In the ancient village of Wandersleben in Thuringia several hundred boys and girls were gathered together for a Youth Movement Conference. To them I was not only myself, but the embodiment of American youth. The first American with whom many of them had ever talked. In spite of the fact that night after night we went to bed hungry—we were thankful for the black bread and lard and occasional cup of cocoa, bowl of rice and macaroni. There was a joyousness and freedom about our life. We were quartered in quaint old houses in the town and twice daily marched singing up to the old ruined castle, from which we looked out over the valley and mountains, and way in the distance caught a glimpse of the Wartburg where Luther so many years before had fought for religious liberty.

Early in the morning we began the day with a simple devotional time sitting out under the open sky close to nature and the UNSEEN. This was followed by addresses on various subjects. One professor who spoke on "God in History" seemed as unshaken in his belief even after the young people had spent three or four hours challenging the truth of his assertions in free discussion. This freedom of thought is typical of the Youth Movement. They are trying to find a better way out and are united in wanting to break away from the past

which has held them in thralldom. They long to overcome the conditions which have made war inevitable. When they say, "nie wieder Krieg," they mean it with their whole hearts; they are also breaking down class distinctions for among the members of the Conference were young people of all walks of life—students and workers mingling as never before.

I found a deep search after the things of the spirit and an earnestness which is unusual among a group of young people for the most part under twenty. One of the boys expressed this as follows: "Why do so many young people have no goal in life, no ideals? Because they have never had deep spiritual experiences. In football, card-playing, smoking, drinking, sensuality and flirting people do not have any higher nobler thoughts and feelings than by monotonous work as slaves. The best and most worth-while in man is his spirit, his soul and this is suppressed in our time. People of today say: 'We have no time for noble thoughts.' In the Youth Movement we say: 'We must not only look out for our soul and *think* about the good, but we must strive to *do* the good and *fight* the evil and unjust in the world.' All who hold this ideal must bind themselves together and help each other. Why is it so difficult to realize this?"

As the days passed, we felt a deepening sense of comradeship. In the silence, on the last evening, we marched two by two into the little chapel which was lighted only by the rays of the single candle on the altar. Then the strains of the violins broke the silence as we joined in singing songs of thanksgiving and dedication of ourselves to whatever task might lie ahead. All are scattered now, but memories of that fellowship make possible to each the living through of many of the experiences of this dread winter. We who were there will not forget!

At an International Youth Movement Conference in Hellerau, near Dresden, I met one of the leaders who, last Christ-

mas vacation, worked in a coal mine with water over his shoe-tops. By working all last summer he only received between three and six dollars to start his work at the University of Leipzig this fall. On every hand I met students who are going through unspeakable hardships in order to equip themselves for life. On the last evening of this International Conference we wandered out to a lake over two miles distant. In the informal group which happened to meet together at supper time I found that one boy had brought only the end of a loaf of dry bread and the other two had nothing with them. My four small sandwiches, two hard boiled eggs, a bit of sausage, a small piece of coffee-cake, with the dry bread, seemed to them a feast. After folk dancing and singing around the great bonfire we marched back to town, six abreast, by the light of great torches, going to bed with a gnawing stomach, but with a sense of the bond of international fellowship.

In a letter which I received from one of the young people after returning to America he says: "To think that at the end of my summer it was my privilege to make the acquaintance of someone of the North American people who had come to Europe in order to help build bridges across the cleft of national hatred; bridges of understanding between the young people of different nations especially. I am glad for I see that also in mighty America there are people who in their hearts have the longing after a true world peace, after world peace which places brotherly love before everything else and which alone can make possible the highest development and true culture of mankind."

"Every day you were on the ship I thought of you and in the stillness I prayed for you," wrote one of the girls.

These boys and girls were only children when the World War broke. Personally they had no responsibility. Oh, the tragedy of it all over there. On one battlefield alone one million, two hundred thousand boys on both sides who went out to fight for home and country lie side by side, comrades in sacrifice. I told them about Donald Hankey and other British and American boys who had laid

down their lives. One young man mentioned, in passing, that all his boyhood friends were gone. There must be some other solution. Let the older generation say, "It cannot be found because we have not found it." We, the youth of the world, must dedicate our lives to the task of finding another way out. As I talked in Essen in the Ruhr with one of the leaders of the Youth Movement about the bitterness and tragedy of it all and about another war which seemed to be pending, we both pledged ourselves to help find another way out. As the train was pulling out of the station I asked him, "What are you planning to do this winter?" To which he answered, "I do not know, Miss White; I shall be led."

The other day I received another letter from my friend of many years who wrote: "To think that even last summer we were so merry, now we are old and can we ever be happy again?"

Are we aware of the hunger, cold and death which are facing the youth of Germany? How can we better tangibly express our love than by sacrificing some of our luxuries, or even physical necessities in order that they may live? In war time we could appeal for help for the prisoners of war and the soldiers by saying, "They have given their lives, their eyes, their reason, surely we can give up a new pair of shoes, or new sweater, or new furs."

Just the other day I received a letter from one of the leaders of the Youth Movement. "This letter is an emphatic S. O. S., 'Save Our Souls,' to our American friends. Send us food, further yarn, outing flannel, unbleached muslin, thread, soap, old clothing and shoes. In a class of thirty-three girls in an elementary school in the east of Berlin on the average there are daily three who have not eaten anything at all, two who have had for dinner peeled potatoes and black coffee; eight who have had potato soup; three or four who have had fried potatoes (with fat); several had liver or heart which probably their relations who work near the slaughter house had stolen there; several children come bare-footed to school, although it is already very cold. It is touching how much self-

sacrifice the children show for each other. It was decided that those of the children who still have something to eat at home should bring by turns some bread for those who do not bring anything to eat with them to school. Only by turns, so that they are not burdened too much, the children also help each other with clothing. Old stockings are mended by sewing linen heels to them. Worst of all is the danger of the cold. It makes the old people die and causes the children to fall ill."

The young people are giving to the relief work and have organized their own relief stations. Erick Mohr, the Secretary of the Frei Deutsch Jugendbewegung, has been appointed leader of the relief in Berlin where they are arranging warm rooms for the women who come to make over old clothes for the children.

Not only by bending every effort to help General Allen, but also by responding as never before to the appeal of the Student Friendship Fund, which keeps alive thousands of destitute students in Central Europe, we can help to bridge over the cleft of national hatred.

Yesterday I received a letter from Karl Küssner, a new member of the Student Fellowship for Christian Life-Service, now studying for the ministry at the University of Marburg. Last summer he expressed a deep desire to be linked up with other students in American who are dedicating their lives to Christian service.

He writes, "As a member of the Fellowship I shall constantly think of my friends and I hope that the same spirit of the Eternal will drive us at our work to which we dedicate our lives. As soon as I finish my studies, I want to go with other young people to the workmen in the factories in order to interpret again to them what religion is. In case you hear that also in America there are young people, especially in the Fellowship, who have this same object in view, please put them in touch with me by letter so that we may work together."

On the boat coming home from France, at my table sat a Japanese professor, who just before the disaster was hurrying home to his family in Tokyo, and a French girl who was on her way to America to be married to a German whom she had met last year in Germany. As we were toasting the different countries represented we said, "Long live Japan," "long live America," "long live France," and at the French girl's suggestion "long live Germany" and "long live the United States of Europe."

Shall we not clasp hands across the seas with the youth around the world of every class, color, race, nationality and creed, and through fellowship bring in "peace on earth, good-will to men"? "By this shall all men know that ye are my disciples, if ye have love one for another."

REPORT OF MID-WEST SYNOD

The Woman's Missionary Society of Mid-West Synod met at Gary, Indiana, October 9-11, 1923.

Seldom does a Missionary Society have the opportunity to meet in the midst of such a great missionary field as Gary and the Calumet Region. This city is eighty-five percent foreign. The constant evidence of missionary needs was a challenge for better support of Home and Foreign Missionary work.

The records of the past year showed increased interest and a steady growth in the different departments of the work. The increase in membership is encouraging. One new Woman's Missionary

Society, eleven Girls' Missionary Guilds and seven Mission Bands were organized. We are pleased to note the growth of interest among the girls, as this assures us of workers for tomorrow. We welcome Miss Iske and her itinerary most heartily and we are anticipating many new Guilds and Mission Bands as a result of the itinerary for which plans are being made.

There has been a gain of seventy-two subscribers to THE OUTLOOK OF MISSIONS. The convention again endorsed this magazine and approved the increase in the subscription price.

A large proportion of the societies are

(Continued on page 90)

ONE LITTLE MUSTARD SEED

(Address delivered by Mrs. Rebecca S. Dotterer at the Thirty-fifth Anniversary of the Woman's Missionary Society of Eastern Synod)

“THE kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field; which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

This is one of the parables of the sower, which Jesus explained to the people who were gathered around Him by the sea-side.

Why are we assembled here tonight? What is the drawing power to bring so many people together? It is to celebrate the Thirty-fifth Anniversary of the organization of the W. M. S. of Eastern Synod. It was organized in the Church of the Ascension at Norristown, October 12th, 1888, and the Silver Anniversary was celebrated there ten years ago, when many of the former presidents and officers attended. It is a long time to look back to its beginning—more than a lifetime, and I am the only charter officer spared to recall that gathering; some are here tonight who came into the active service very soon after, but we miss many of the dear faces of “long ago,” who have been called up higher, into the service of the King and are rendering homage before the Great White Throne.

But what preceded the organization of this Synodical Society?

Mrs. Elvira S. Yockey, a consecrated woman, took one little mustard seed, and planted it in Xenia, Ohio, and organized the first Woman's Missionary Society of the Reformed Church, on February 20, 1877, with ten charter members.

Women were beginning to feel a consciousness of something more to be done to arouse themselves to advance the cause of missions about them and beyond them, but particularly to send the Gospel light to women of heathen lands.

This movement was not looked upon with general commendation. One brother said “it would soon die of itself;” but

its roots were deeply planted in many devoted hearts, the soil was intensively cultivated and watered with many tears, and the little seed lived, and has become a tree, whose leaves are being constantly gathered for the healing of the nations.

Local, Classical and Synodical Societies were organized soon after. The first in Pennsylvania, was the Philadelphia Classical Society, organized also, by a singular coincidence, in the Church of the Ascension, Norristown, on October 6th, 1885, three years earlier than the Synodical Society. It did not take many years before the twelve Classical Societies within its bounds were organized.

Mrs. S. E. P. Mosser, the first Synodical Treasurer, reported the receipts of the first year as \$70.00. At this meeting the treasurer reported the sum of \$34,121.40, and from the balance on hand, \$500.00 was voted to the missionaries and their Japanese converts for their assistance in consequence of the distress resulting from the recent calamity of earthquake and fire.

The W. M. S. of General Synod, our highest body, was organized also by Mrs. Elvira S. Yockey, at Akron, Ohio, on June 2nd, 1887. I want to call your attention to the fact that Philadelphia Classis sent an overture to the General Synod, then meeting in Akron, Ohio, 1887, to take favorable action on the organization of Woman's Missionary Societies.

Invitations had been sent to women all over the Church to attend, and a number responded. Mrs. Yockey was asked to deliver an address before the General Synod. One prominent clergyman remarked that it was one of the best addresses given before that body. The collection taken amounted to \$48.50, which was handed to the women as the first money in the treasury of the new society. At the first Triennial meeting, over \$12,000 was reported from women's and mixed or congregational societies. At the Thirteenth Triennial Convention

held last May in Dayton, Ohio, the Treasurer, Mrs. L. L. Anewalt, an honored member of this body, whom we all know so well, reported the large sum of receipts for the triennium of \$328,334.40, with a balance of invested funds of over \$67,000; more than one-third of the total sum being contributed through the Thankoffering Boxes, which was an innovation in the raising of funds, introduced twelve years ago.

At the Dayton Convention on Founders' Day, Mrs. Yockey was the distinguished guest and she spoke touchingly to the women. A fund of \$6,000 is to be set aside in her honor from the Thankoffering, to be known as the Elvira S. Yockey Scholarship Endowment Fund.

Tonight many of us recall our pioneer days. It was often hard, discouraging work; we were trying to get a vision. One good brother said, "He always attended the Women's Missionary prayer meetings, for you never could tell what these women would take to praying for, if they were left alone."

The Lord has bountifully blessed us and led us all along the pathway of achievement, and by our efforts His light shines still farther in the dark places of the earth.

When Dr. Abeel, of the Dutch Reformed Church, returned from China in 1834, to England and America, the Chinese women besought him to send some women to them. He effected an organization among the English women, but the Board in America hesitated so that many years passed before the first Woman's Missionary Society in the United States was organized in the home of Mrs. Thomas C. Doremus, in New York City in 1860. She belonged to the Dutch Reformed Church, and was remarkable for good works. In 1910 the women of all denominations celebrated the "Golden Jubilee" in all the large cities from the Pacific Coast to the Atlantic, and their Thankoffering was over \$100,000.

I recall vividly the appointment to Japan by our General Synod, of the first missionaries, Rev. and Mrs. Ambrose D. Gring. In 1878, before leaving this

country, they made addresses in many churches, among them in the old First Reformed Church in Philadelphia, to which I have always belonged, and I count it a great privilege to have heard them and to have met them at the reception following. Everyone was enthused on that great occasion. Now we have over one hundred missionaries in Japan and China.

When Miss Mary Lyon desired to start a Woman's Seminary in 1834, at Mt. Holyoke, Mass., the Massachusetts General Association failed to pass in favor of it. One celebrated divine said, "You see, the measure has failed, let this page of Divine Providence be attentively considered." After due consideration, Miss Lyon started the first Woman's Seminary, and more missionaries, wives of missionaries, and mission workers have gone out from that school than from any other woman's school in the land.

For many years women all over our country have been seeking higher education. Women are climbing upward to the top of the hill for a wider outlook. Nearby you have beautiful "Cedar Crest College," an example of what a finely equipped and successful Woman's Denominational College can be, when at the helm there is an able, earnest and devoted man with a far-seeing vision.

The greatest influence felt at the recent Convention in Dayton was youth. Our young people in the Girls' Missionary Guilds and Mission Bands will be the trained leaders of the future.

In Romans 16, St. Paul sent his salutations from Corinth to the Christians at Rome and Phebe was entrusted with the precious manuscript and he says to them, "receive her in the Lord as becometh saints and assist her in whatsoever business she has need of you." He salutes many of his fellow-workers and mentions the names of more women than are found in any other New Testament Chapter. In one verse he says, "Salute the beloved Persis, who labored much in the Lord." Evidently she could no longer labor as she once did, we do not know for what reason, but dear sisters of the days gone by, she must have

thought, "'Tis sweet to be remembered."

I do not wish to weary you with figures but would like to tell you that at the Dayton Convention there were reported 23,204 members in our W. M. Societies, 10 Synodical, 62 Classical and 674 local societies, not counting the membership of the Girls' Guilds and Mission Bands.

Where are all the other women of the Reformed Church? If each woman here could influence but one other woman, what a great power in Christ's Kingdom we would be; we should not give up until every woman in the Reformed Church is a loyal member. Our "one little mustard seed" has indeed become a tree. What mean these "birds in the branches"? We will call them the girls in the Guilds and the boys and girls in the Mission Bands; they will scatter the seeds over hill and dale, mountain and valley, across our beloved land, to the golden shores of California.

Some will go out as life-workers, they will set sail and swing majestically out of the "Golden Gate" across the mighty Pacific to the shores of Japan and China; but they will not stop there, but sail on until they touch Arabia, near to the little country where our Christ the Redeemer of the world was born. May the time soon come when Islam, with its millions of veiled women, will lose her power; may the day be not far distant when we shall hear the clarion call from the minarets: "God is our God, and Jesus is His prophet."

(Continued from page 87)

using the Mission Study Books, The Program Packet and the Prayer Calendars.

The financial obligations of our Synod have been met. We make special mention of the increase in the Thank Offering of more than \$300 above that of last year. We commend the Guild Girls for making this possible.

Four women have pledged their loyalty to our organization and to the cause of missions by becoming Life Members, three in the General Society and one in Mid-West. Two names were added to the Memorial Roll of the W. M. S. G. S.

We were fortunate to have Dr. Elmer H. Zaugg of Sendai, Japan, as speaker at our evening service. He challenged us to an ever increasing interest in the missionary work in Japan.

The convention closed with a Consecration Service in which we again pledged to our Master our devotion and zeal to His cause of universal brotherhood by the spread of the Gospel.

MRS. J. F. HAWK.

Goshen, Ind.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Levis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.



KINDERGARTEN
JOYS
IN
JAPAN

TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

We commend, as a worth-while temperance reading for your missionary program the following article from *The Charlotte Observer* on "How Can Women Aid Law Enforcement?"

Observance of existing laws is just as binding upon women as upon men, according to Mrs. Joseph Sprott, of Manning, president of the Women's Christian Temperance Union of South Carolina, who addressed the law enforcement conference here today on the subject: "How Can Women Aid Law Enforcement?" The conference was called by Governor Thomas G. McLeod, at the suggestion of President Coolidge, for the purpose of suggesting and instituting more effective measures for law enforcement in state, county and municipal government.

Mrs. Sprott declared that a good many intelligent women often have peculiar ideas about laws "especially as applied to themselves." She pointed out that women may render real assistance in the problem of law enforcement by inculcating in their children knowledge of and respect for law, by organizing for practical purposes of reform and by participating as individuals in politics.

Law Abiding Women

Stressing the point that women first of all must be law-abiding citizens themselves, Mrs. Sprott asserted that "they act, oft times, as if they, because they are women, are, or should be, exceptions to the rules. They do not seem to realize that when they smuggle laces and kid gloves through the custom house they are just as much law breakers as are the toughs who smuggle liquor from rum row—though of course their deeds are not so disastrous to the country at large; that playing cards for stakes in the security of their own or their neighbors' homes is just as truly gambling as is the shooting of craps by a bunch of negroes in a back alley; that driving their automobiles beyond the speed limit, or disregarding the rules of the road is law-breaking and deserves and should receive the same penalties that men suffer for such offences; that making home brew in the form of wine, or serving wine and skipped punch at their social functions is violating the spirit, and very, very frequently the actual letter of the prohibition law."

Child training falls largely into the hands of women, Mrs. Sprott pointed out. "Into the hands of women, mothers in the homes, teachers in the public schools, Sunday school teachers and leaders of children's societies, has been placed to a very great extent the training of the youth of our country. To instil in these young people a reverence for authority and respect for law, divine and

human, is a sacred and heavy responsibility. Prompt and perfect obedience should be the first lesson taught and learned at the mother's knee. * * At an early age, certainly as soon as children begin school, they should be instructed to know and obey community, county, state and national laws. * * When the women have performed this obligation and have reared and trained the boys and girls of today to be good citizens of tomorrow, they will have done much to solve the problems of law enforcement."

Power of Organization

Referring to the power of organization, Mrs. Sprott recounted the early efforts of women to destroy the liquor traffic. She told how a small band of women 50 years ago met in Cleveland, Ohio, and organized a "home protection" society, which later became known as the Women's Christian Temperance Union. This organization, she said, is now operating in every state of the union and in more than 40 foreign countries. She declared that prohibition is a fact today because the children of yesterday were instructed as to the effects of alcohol on the human body.

In concluding, Mrs. Sprott declared that "women can aid in the enforcement of the law by enrolling along with their fathers and husbands, their brothers and sons in the political clubs, registering for general and municipal elections, and working and voting for men to fill all public offices who have brains, integrity and backbone. Then, when such men are elected, they can stand behind them and hold up their hands, extend to them unqualified loyalty and co-operation, giving them not only moral support, but active aid whenever and however possible, in the discharge of their duties."

JUST TO REMIND YOU

"that the early bird catches the worm." If you have not ordered your Classical Mission Band and Girls' Missionary Guild Banners, DO IT NOW, or you will not get them in time for your Classical Meetings. Three weeks or more are required to fill the orders. Order from your W. M. S. depository.

- Classical Mission Band Banner . . . \$2.35
- Classical Girls' Missionary Guild
Banner 2.10

Literature Chat

CARRIE M. KERSCHNER

"In our Society there is no standing still. We are always looking for something new to bring to our women," writes one Secretary of Literature. To all secretaries we have the following material to offer.

Day of Prayer, March 7th, 1924. The program, "The Spirit of Power," sells for 2c each in quantities of less than 100, \$1.50 per 100. "Call to Prayer" Cards are 1c. Each year the demand increases and each year some are disappointed because the supply is exhausted. ORDER EARLY!

THANK OFFERING STORY (To be used monthly or at least quarterly), "Going Back to Say Thank You," 5c.

FREE to Secretaries of Life Members and Members in Memoriam. "Instructions" for securing new members, also a leaflet entitled "Opportunity for Service." The latter was prepared with a view to assist in the enlistment of new members and should be widely used. Story leaflet for this department, "Her Name in Print," 5c.

STEWARDSHIP PACKETS. These packets contain six or more leaflets and playlets with suggestions as to how to use them. Inasmuch as this is a new department we urge the immediate use of this material. Price 10c.

"Two View Points" is a leaflet which will interest the members of both the Woman's Missionary Society and the Girls' Guild. Price 2c.

SPECIALS FOR GIRLS' MISSIONARY GUILDS

"Lest We Forget" is a service of devotion for *quarterly* use in Guild meetings. It contains suggestions for the use of the hymn "Take My Life and Let It Be." It would be well to order sufficient copies to paste one in each Guild hymn book. 2c each.

CELEBRATION PACKETS, with souvenir booklet, leaflets, pageant, etc., 35c.

"G. M. G. Service Station," a playlet,

7c. "Pro and Con," a demonstration of effective work for G. M. G. and Mission Bands, 7c. Extra copies of Souvenir Booklet, 10c. Pageant, "A Search for Happiness," 10c.

* * *

Many requests have come for the Japanese pageants. "The Cross Triumphant," written by our missionaries in Japan requires about 50 characters to give as presented, but it can be adapted to smaller congregations and given with 20 or 25 persons. At least 12 copies are necessary. Price, 35c. "The Cross Triumphant" is admirably adapted for reading purposes in all missionary societies and organizations of young people. It can be read episode by episode in Sunday Schools. "Adoption" and "The Other Point of View" are two short Japanese sketches of everyday life in Japan and sell for 25c each.

Our costume department is very popular. We have Japanese, Chinese, Spanish and other costumes suitable for pageant material. These should be ordered only from Carrie M. Kerschner, 416 Schaff Building, Philadelphia, Pa. Rental is small.

If you have not ordered your supply of books for the intensive study on Japan which you expect to have during the month of February, do not delay another day. For the use of the women we recommend "The Woman and the Leaven." For advanced study and reference material "Creative Forces;" for Girls' Missionary Guild and mixed classes of young people, "Japan on the Upward Trail." All of the above mentioned books sell for 50c paper binding; 75c cloth.

For work with Juniors in the Mission Band "The Honorable Japanese Fan" is very suitable, 40c paper; 65c cloth. Primary Picture Stories on Japan, 50c. Wall Maps of Japan, 60c; small Outline maps, 25c per dozen. The latter furnish splendid hand work for Mission Band Juniors. Interdenominational Helps for books on Japan sell for 15c each. For Intermediates, "Young Japan," at 40c.

Potomac and Eastern Synods please order the above from Carrie M. Kerschner, 416 Schaff Building, 1505 Race

Street, Philadelphia, Pa. All other Synods order everything but costumes from Woman's Missionary Society, No. 8 Remmele Block, Tiffin, Ohio.

INTERDENOMINATIONAL. "Suggestive Program and Activities for Local Women's Church and Missionary Federations" is off the press in revised form. "When You Plan to Organize a Federation" is new. These two leaflets are free to local federations. Sample copies will be furnished to those who intend to organize. Order only from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Penna.

APRIL MEETING

From Third Church, Baltimore, we hear "We are using the program packet regularly and like it very much. We think it the best ever gotten out by our W. M. S. Our women like it and the style of program it furnishes." Have you gotten the program packet for use with "The Woman and the Leaven in Japan"? Price, 35c. The Helps in the Outline for Chapter 2 were so full that we did not feel any need for additional suggestions last month. Therefore, a number were given for the third chapter. Do not fail to order the poem "A Mother's Prayer," 3c each. For using the same have a girl or woman in Japanese costume recite the stanza on page 67 as she offers her baby at a shrine. Then have an American mother read "A Mother's Prayer."

Follow all suggestions in the program Outline and we believe your April meeting will be successful.

THE MIRROR OF MATSUYAMA

(To be used with the April program of "The Woman and the Leaven")

ONE day a man who had been to far-away Tokyo, returned to his native village of Matsuyama, bringing with him gifts for the waiting mother and daughter. For the little girl there was a tiny image of Uzume, the laughter-loving goddess; a red monkey of cotton, with a blue head; a "tombo," or dragon fly; and last, of course, was a "ninghio," or doll. For the wife there was a small white box.

Opening it, she found a bright round object which at first looked like a clear pool of water but which her husband told her was a mirror—something that all the women in Tokyo possessed. The wife was delighted and looked at it often, for she liked to see the smiling red lips, the laughing eyes, and beautiful dark hair. After a time, however, she put away the mirror, thinking it was more profitable to enjoy others' beauty than to gaze at her own reflection. Only she felt that she must always be happy and smiling so that no look of hers would make anyone sad. So just twice a year did she look at her mirror and then it was to see if her face was still such as would make others happy.

Years passed and the little girl grew up in the very image of her mother, just as sweet, helpful and loving. One day the mother became ill and realizing that she must die, she called her daughter to her and said, "My child, I must soon leave you, but I wish to leave something with you in my place. Open this box and see what you find in it."

The girl opened the box and looked for the first time in a mirror. "Oh, mother dear!" she cried. "I see you here. Not thin and pale as you are now, but happy and smiling as you have always been."

Then her mother said: "When I am gone will you look in that every morning and every night? If anything troubles you, tell me about it. Always try to do right so that you will see only happiness here."

Every morning and evening the girl looked in her mirror and told it all that had happened during the day. Always she was very careful not to do anything unkind, for she knew how sad the face would be then. So each day she grew more kind and loving, and more like the mother whose face she saw each day and loved. And later when an uncongenial stepmother entered the family and tried to influence the father against her, it was the discovery of her in this act of finding consolation from her mother that finally convinced him of her filial piety, made the stepmother repent, and restored the family harmony.

MOMOTARO OR PEACH DARLING

There was once a man and wife who were very unhappy because they had no children. One day as the wife was washing clothes in a nearby stream, she noticed a lovely peach floating on the water near her. Rescuing it, she took it home for her husband's supper. That evening as he cut it to divide with her, what was their surprise and delight to find within—a lovely baby boy. They accepted him as a child of the gods and because of his manner of discovery called him "Peach Darling." As he grew older he lightened his parents' burdens. He was beloved by the whole village for his wisdom and strength and when as a young man he learned that in former years a terrible monster, Akandoji, had stolen a large sum of gold and silver from the villagers, he resolved to seek the monster and recover the treasure if possible. To sustain him on his journey, his mother made him some dumplings of millet seed. Happily, Peach Darling set out, but he had not gone far before a dog sniffed hungrily at his heels. Peach Darling, or Momotaro, as he is sometimes called, fed the dog with one of the dumplings and so grateful was the animal that he went on the journey with him. Soon after, they came to a sick monkey and finally to a pheasant who told them her family was starving. To each, Peach Darling gave so generously that he had no food left for himself. Those whom he had befriended declared that because of his kindness, they would accompany him on his quest, insisting that they might be of help in capturing the monster Akandoji. And sure enough, at the gate of the monster's stronghold they all set up such a clamor that the people fled, thinking a mighty army was at their doors. Within the castle walls it was an easy matter for Peach Darling, with the aid of the monkey, who bound the monster with ropes and the help of the dog and pheasant who were heavily armed, to overcome Akandoji and compel him to return the stolen riches. Returning home, the hero was joyfully received by the villagers, who called him a great man. But he insisted that all

honor be given to his three companions. Later, the people gave him a peach fashioned out of gold, declaring that they loved him far more for his wisdom and kindness.

GUIDE TO PRONUNCIATION

Matsuyama (mah' tsu ya' ma)—
a as in father.

Uzume (u'zu me)—u as in up.

Tombo (to' mbo)—o as in stone.

Ninghio (nien' yo)—e as in meet.

Akandoji (ah kan doj).

*Retold from "Japanese Fairy Tales" by
J. MARION JONES.*

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"JAPAN ON THE UPWARD TRAIL"

In February we shall begin the study of our foreign mission text-book which deals with the country of Japan and its interesting people. This study will be of especial value to us as a denomination because of the fact that our Church is working with the Japanese people.

The program in the Packet for this study is a very fine one and should be used in connection with each chapter. I shall give an outline of the chapter with some questions thereupon.

CHAPTER I.

I. Ancient history.

A. Story of creation.

B. Japan's other names.

I. Kingdom of Rising Sun.
(Refers to origin.)

II. Flowery Kingdom. (Love of beauty.)

III. Country of Gentlemen.
(Love of human nature.)

IV. Hermit Kingdom. (Policy of isolation.)

C. Age.

I. Contemporaneous history 660 years B. C.

- a. Assur - bani - pal — in Assyria.
 - b. Nebuchadnezzar — in Babylon.
 - c. Cyrus—in Persia.
 - d. Alexander—in Greece.
 - e. Ezra, Nehemiah, Daniel —Jews in captivity in Babylon.
- D. Aborigines.
- 1. Name of tribe.
 - 2. Hokkaido — the “Indian Territory” of Japan.
 - 3. Religion—Shintoism.
- E. Invasions of Japan.
- I. Korean and Chinese, 500 A. D.
 - a. Results.
 - 1. Arts.
 - Weaving, painting, music, metal casting, sculpture.
 - 2. Politics.
 - Code of laws.
 - 3. Education.
 - Civil service, riparian works, irrigation, engineering, architecture, advanced methods in agriculture.
 - 4. Religion.
 - Buddhism introduced.
 - Converts visit China.
 - 5. Feudalism.
 - a. Shogunate.
 - 1. Evils of shogunate - serfdom, forced labor, maladministration of justice, spoliation of peasants, graft, feuds.
 - 2. Christianity.
 - c. Japan becomes hermit again.
 - 1. Stringent laws (1614 - 1636) against foreign intercourse.
 - 2. Immigration and emigration of Japanese forbidden.
 - 3. Confiscation of ships carrying Japanese passengers.
 - 4. Ship-building forbidden.
- III. Third Invasion-Commodore Perry.
- a. Isolation ended.
 - b. Shogunate overthrown.
 - c. Emperor restored to power.
 - d. Senate established 1875.
 - e. Provincial and departmental assemblies in 1878.
 - f. National Congress convoked and premier appointed 1881.
- II. Modern Japan.
- A. Size and population. (78,000,000 in 1/14 area of the U. S.)
 - B. Possessions.
 - C. Commerce and trade.
 - 1. Transportation.
 - a. Railroads.
 - b. Shipping.
 - 2. Occupations.
 - a. Manufacturing.
 - b. Agriculture.
 - c. Mining.
 - 3. Products
 - a. Rice.
 - b. Tea.
 - c. Silk.
 - D. Education.
 - 1. Emperor's edict, p. 9.
 - 2. School enrollment.
- III. Japan among the nations.
- A. In war.

(Continued on page 96)

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

THE MISSION BANDS' SPECIAL INTEREST IN JAPANESE MISSIONS

By now the children in most Bands have been introduced to things Japanese in the study of "The Honorable Japanese Fan" and have become, let us hope, enthusiastic little Japanese "Fans." If not, suggestions may still be in time to help bring about the special interest, which Mission Bands, as well as all our Missionary Societies, ought to have in the study before us in the next six months. The heart of this special interest is, of course, the fact that Japan is *our* mission field. Hence, the leader of a Band should study how to use the child's own nature to create this interest, in that she will appeal to those fundamental emotions which may be designated as the desire for possession and the wish to control. We suggest that the sense of proprietorship and participation be impressed on the children to the farthest extent. Help them to realize that the mission work in Japan is theirs and that its success to some extent is a matter of their activity. Throughout the year, the children of every Band should make articles which can be sent to missionaries in Japan and actually used by them. The occasion for creating interest is at a Band meeting devoted entirely to the study of *our work* in Japan. Early in the course the children ought to be led to appreciate that, however interesting, the children of India or of any other land

may be, the Japanese children have a special interest, because of our responsibility for them in a missionary way. In preparation for this meeting, the leader should study all about our Japanese Mission and hunt up in Church papers all pictures and information lately published. The history and status of the Japanese Mission should be presented by comparisons, graphically and by visualization, or in any way understood by children. For convenience of leaders, the following may be helpful. In Japan we have 52 foreign missionaries, 4,325 communicants, 43 churches, 100 Sunday Schools, 7,411 enrolled in Sunday Schools, 6 kindergartens, with an enrollment of 150.

Use Letters 7, 8 and 9, of "The Rays of Light."

In particular, tell about our kindergartens: The Mathilda B. Chidsey Kindergarten, Yamagata, in a splendidly equipped building, where a training school for kindergartners will be conducted as soon as we supply a trained kindergartner; at Sendai, Mrs. Schuder in charge, the kindergarten needs a new \$10,000 building; at Yonezawa, the city authorities welcomed the opening of a kindergarten; at Hizume, and Iwatsuki, there are flourishing kindergartens; the sixth is at Miharu, where the people are also very much interested.

"Christ placed greatest emphasis on those who help 'the little ones' and we feel that nothing is too good for the children of Japan. . . . All time, money and effort invested in child life in Japan (as in America also) is bound to bring big returns."

(Continued from Page 95)

1. China-Japan War (1894-1895).
 2. Russo-Japanese War (1904-1905).
 3. World War (1914-1918).
- B. At peace.
1. Council of Versailles.
 2. Washington Conference.
- C. Future in Orient and world.

QUESTIONS

1. How old is Japan? Tell the story of origin. Name of first emperor.
2. What are some other names for the country?
3. Give the names of some contemporaries before the Christian era.
4. Give the name and religion of the aborigines. Which island in Japan is her "Indian Territory"?
5. Name the three invasions of Japan, and give the results of each.
6. What are the area and population of Japan?
7. What are her chief occupations?
8. Name her products.
9. What is Japan's place in the world today?

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This is Station W O F S, broadcasting from the Schaff Building, Fifteenth and Race streets, Philadelphia.

Now that the first month has passed since the increase in price went into effect, we desire to express to you our heartfelt thanks for your loyal aid. Renewals are coming in right along at one dollar, thanks to your kindness. We scarcely need tell you that we are depending on you to make plain to the members in your congregation the reasons for the increase as stated in the December, 1923, issue.

It is a pleasure at this time to announce the name of the first Secretary to go on the New Honor Roll—Mrs. Lawrence Walter, of St. Peter's Church, Huntington, Indiana—having sent ten New Honor Roll subscriptions at one dollar each and twenty-six *Renewals* (all of which had expired in December, 1923) at one dollar.

Our next number will feature "Winnebago Wigwags," by Dr. Bolliger, of Madison, Wisconsin. We stand by.

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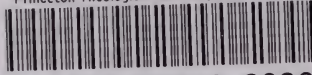
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